

J. Pitt
23 Dec. 1734
THE
BOOK OF
COMMON
PRAYER
AND
ADMINISTRATION
Of the
SACRAMENTS,
AND OTHER
RITES and CEREMONIES
of the CHURCH,
According to the use of the
CHURCH of ENGLAND;
Together with the
PSALTER or PSALMS
OF
DAVID,
Pointed as they are to be Sung or Said in
CHURCHES.



CAMBRIDGE,

Printed by JOHN HAYES, Printer to the University, 1674.

¶ The Contents of this Book.

- 1 **T**he A&S for the Uniformity of Common Prayer.
- 2 The Preface.
- 3 Concerning the Service of the Church.
- 4 Concerning Ceremonies.
- 5 The Order how the Psalter is appointed to be read.
- 6 The Order how the rest of the holy Scripture is appointed to be read.
- 7 A Table of proper Lessons and Psalms.
- 8 Tables and Rules for the Feasts and Fasts throughout the whole year.
- 9 The Kalender with the Table of Lessons.
- 10 The Order for Morning Prayer.
- 11 The Order for Evening Prayer.
- 12 The Creed of S. Athanasius.
- 13 The Litany.
- 14 Prayers and Thanksgivings upon several occasions.
- 15 The Collects, Epistles and Gospels, to be used at the Ministration of the holy Communion throughout the year.
- 16 The Order of the Ministration of the holy Communion.
- 17 The Order of Baptism, both publick and private.
- 18 The Order of Baptism of such as are of riper years.
- 19 The Catechism, with the Order for Confirmation of children.
- 20 The Form of Solemnization of Matrimony.
- 21 Visitation of the Sick, and Communion of the Sick.
- 22 The Order for the Burial of the Dead.
- 23 Thanksgiving for Women after child-bearing.
- 24 A Commination, or denouncing of Gods anger and judgements against Sinners.
- 25 The Psalter.
- 26 The Order of Prayers to be used at Sea.
- 27 A Form of Prayer for the fifth day of *NOVEMBER*.
- 28 A Form of Prayer for the thirtieth day of *FEBRUARY*.
- 29 A Form of Prayer for the nine and twentieth day of *MAY*.

An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, Primo Elizabethæ.



Here at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book intituled, *The book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and that the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alterations and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute: Any thing in the aforesaid Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral, or Parish Church, or other place, within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and Administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should say, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral, or Parish Church, or other place, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, (*Open Prayer is, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chapels, or Oratories, commonly called the Service of the Church*) or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, he shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole year next after this conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months, without Bail, or Mainprize: And if any such person, once convicted of any offence concerning the premises, shall after his first conviction, afterwards offend, and be thereof in form aforesaid lawfully convicted; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawful to all Patrons, or Donours of all and singular the same Spiritual Promotions, or of any of them to present, or collate to the same, as though the person and persons so offending were dead: and, That, if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending and convicted the third time he shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person, that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person, so offending and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprize: And if any such person not having any Spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Book, or Plays, Songs, Rites, or by other open words declare, or speak any thing in the derogation depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappel, or in any other place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, then is mentioned in the said Book; or that by any of the said means shall unlawfully in erump, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, Chappel, or any other place to sing, or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors for the first offence an hundred marks: And if any person, or persons, being once convicted of any such offence, afterwards offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted; That then the same person, for offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors four hundred marks: And if any person, after he in form aforesaid shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted; That then every person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence con-

An Act for the Uniformity of Common Prayer.

cerning the premises, shall be convicted in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convicted, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprize: And if any person, or persons, that for his second offence concerning the premises shall be convicted in form aforesaid, do not pay the said sum to be paid by virtue of his conviction, and this statute, in such manner and form, as the same ought to be paid, within six weeks next after his said second conviction; That then every person so convicted, and not so paying the same, shall for the same second offence, in stead of the said sum, suffer imprisonment during twelve months without Bail or Mainprize: and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as holy days, and then, and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministered, upon pain of punishment by the censures of the Church; and also upon pain, that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Church-wardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish a people for neglecting this good and wholesome law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiastical jurisdiction, as well in place exempt, as not exempt, within their Diocesses shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their jurisdictions, or Diocesses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty, or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocess for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the costs and charges of the Parsonages of every Parish and Cathedral Church be attained, and gotten before the said Feast of the Nativity of Saint John Baptist next following, and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books be attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

Provided always and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other Head officers of all, and singular Cities, Boroughs, and Towns Corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by virtue of this Act, to enquire, hear, and determine the offences above said, and every of them yearly, within fifteen days after the Feast of Easter, and Saint Michael the Archangel, in like manner and form, as Justices of Assize, and Oyer, and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction shall have full power and Authority by virtue of this Act, as well to enquire in their Visitations, Synods, and elsewhere within their jurisdiction, at any other time, and place, to take accusations, and Informations of all, and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdictions and Authority, as to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures, and process, in like form, as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premises shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence afterwards be convicted before the Justices; and likewise receiving for the said first offence punishment first by the Justices, he shall not for the same offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such ornaments of the Church and of the Ministers thereof shall be retained, and be in use, as were in this Church of England by the Authority of Parliament in the second year of the reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the great seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm. And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; The Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of this Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, or Countries, shall from henceforth be utterly void, and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of ENGLAND.

XIV. CAROL II.



Here is in the first year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage in the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour, and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish Churches and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: for prevention whereof in time to come, for seeking the Peace of the Church, and for allaying the present dispenses, which the indiscretion of the time hath contracted, The Kings Majesty (according to His Declaration of the Five and twentieth of October, One thousand six hundred and fifty) granted His Commission under the great Seal of England, to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations, and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making, and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for His further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inferred to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled *The Book of Common Prayer, and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops,*

Priests, and Deacons: All which His Majesty having duly considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chappels of Colleges and Halls in both the Universities, and the Collegiages of *Eaton and Winchester*, and in all Parish Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed; and by all that Make, or Consecrate Bishops, Priests, or Deacons in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayer, in such order and form as is mentioned in the said Book annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons; and that the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.*

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of England or places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning, and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed; and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his aforesaid assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

An Act for Uniformity of Publick Prayers.

I A. B. Do here declare my unfeigned assent and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung, or said in Churches, and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;*

And, That all and every such person, who shall (without some lawfull Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawfull to, and for all Patrons, and Donours of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the person, or persons, so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two Moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publicly, and solemnly read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and That all and every such person, who shall (without some lawfull Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one moneth after such Impediment removed shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawfull to, and for all Patrons, and Donours of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same; as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawfull Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publicly read the Common Prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish-Church or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby Impowred to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surpluse to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every

Colledge elsewhere, and every Parson, Vicar, Curate, Rector, and every other person in holy Orders, and every Schoolmaster keeping any publick or private School, and every person instructing, or Teaching any youth in any house or private family as a Tutor, or Schoolmaster, who upon the First day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or Schoolmaster, shall before the Feast-day of S. Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *Scilicet,*

I A. B. Do declare that it is not lawfull upon any pretence whatsoever to take Arms against the King, and that I do abhor that traitorous Position of taking Arms by His Authority against His Person, or against those that are Commissioned by Him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare that I do hold, there lies no Obligation upon me, or on any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change, or alteration of Governments, either in Church or State; and that the same war in it self is unlawful Oath; and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby enjoined to subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

And if any School-master or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or Teach any Youth as a Tutor or School-master, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (for which he shall pay twelve pence only) and before such subscription and acknowledgement made as aforesaid; Then every such school-master and other instructing and Teaching as aforesaid, shall for the first offence suffer three moneths Imprisonment without bail or mainprize; and for every second and other such offence shall suffer three moneths Imprisonment without bail or mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoined and required upon demand to make and deliver the same) and shall publicly and openly Read the same, together with the Declaration, or Acknowledgement aforesaid, upon some Lords day within three moneths next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person

An Act for Uniformity of Publick Prayers.

person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always that from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgement so to be subscribed and Read, these words following, *Scilicet*,

And I do declare that I do hold there lies no Obligation on me, or any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change, or alteration of Government either in Church or State; And that the same was in it self an unlawfull Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person who now is incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon; according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and *ipso facto* deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form, and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of one hundred pounds; (one moiety thereof to the Kings Majesty, the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreiners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in England.

Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publicly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act;

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster, Winchester, or Eaton*, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said

Colledges of *Westminster, Winchester, and Eaton*, within one month after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publicly in the Church, Chappel, or other Publick place of the same Colledge or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and Thirry Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late *Queen Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the Form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawfull impediment) openly and publicly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and profits belonging to the same Government or Headship, by the space of Six months, by the Visitour or Visitours of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six months next after such Suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawfull to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other publick places of the respective Colledges and Halls in both the Universities, in the Colledges of *Westminster, Winchester* and *Eaton*, and in the Convocations of the Clergies of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chappel, or other place of Publick Worship, within this Realm of England, or the Dominion of Wales, and town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late *Queen Elizabeth*, with Declaration of his unfeigned assent to the same; and That every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of publick worship within this Realm of England, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publicly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders, therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such reading

An Act for Uniformity of Publick Prayers.

Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed according to the Form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, until such time as he and they shall openly, publickly, and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, that if the said Sermon or Lecture be to be preached or read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Goal without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Goal of the County, City or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest or Deacon, in the Church, Chappel or place of Publick Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches; or any of them, for, or as the Publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entitled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* herein before mentioned to be joynted and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid,

That a true Printed Copy of the said Book, Entitled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,* shall at the costs and charges, of the Parsonages of every Parish-Church, and Chappell, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappell, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Asaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the souls health, of the Flocks committed to their Charge within Wales, That the Book herunto annexed be truly and exactly Translated into the British or Welsh Tongue, and that the same so translated and being by them, or any three of them at least viewed, perused, and allowed, be Imprinted, to such number at least, so that one of the said Books so translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish Church, and Chappel of Bais in the said respective Diocesses, and places in Wales, where the Welsh is commonly spoken or used before the first day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Diocesses where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed according to the Book herunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the first day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book herunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety forever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect

The Kalendar, with the Table of Lessons.

January hath xxxi. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
3	1	A Circumcision of our Lord, Gen.	1	Marth.	1
10	3	c	3	4	2
4	d	5	3	6	3
19	5	e	7	4	4
8	6	f	9	5	5
16	7	g	13	6	6
5	8	A Epiphanie of our Lord, Lucian, Pr. and Mart.	13	7	7
13	9	b	15	8	8
10	c	17	9	10	9
13	d	19	10	11	10
21	e	21	11	12	11
13	f	23	12	13	12
10	g	25	13	14	13
14	A	27	14	15	14
18	b	29	15	16	15
7	c	31	16	17	16
18	d	33	17	18	17
15	e	35	18	19	18
4	f	38	19	20	19
21	g	40	20	21	20
12	A	42	21	22	21
23	b	44	22	23	22
9	c	46	23	24	23
26	d	48	24	25	24
17	e	50	25	26	25
6	f	Exod.	26	27	26
29	g	2	27	28	27
13	A	4	28	29	28
31	b	6	29	30	29
31	c	8	30	31	30

February hath xxviii. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
	d	Fast	Exod. 10	Mark	1 Exod. 11
11	e	Putif. of Mary			2 Cor. 13
19	f	ty Bl. Virg.	12	3	15
8	g		14	4	17
	A	Agatha. V. M	16	5	19
6	b		18	6	21
13	c		20	7	23
21	d		22	8	25
10	e		24	9	27
18	f		26	10	29
7	g		28	11	31
15	A		30	12	33
23	b		32	13	35
31	c		34	14	37
39	d		36	15	39
47	e		38	16	41
55	f		40	17	43
63	g		42	18	45
71	A		44	19	47
79	b		46	20	49
87	c		48	21	51
95	d		50	22	53
103	e		52	23	55
111	f		54	24	57
119	g		56	25	59
127	A		58	26	61
135	b		60	27	63
143	c		62	28	65
151	d		64	29	67
159	e		66	30	69
167	f		68	31	71
175	g		70	32	73
183	A		72	33	75
191	b		74	34	77
199	c		76	35	79
207	d		78	36	81
215	e		80	37	83
223	f		82	38	85
231	g		84	39	87
239	A		86	40	89
247	b		88	41	91
255	c		90	42	93
263	d		92	43	95
271	e		94	44	97
279	f		96	45	99
287	g		98	46	101
295	A		100	47	103
303	b		102	48	105
311	c		104	49	107
319	d		106	50	109
327	e		108	51	111
335	f		110	52	113
343	g		112	53	115
351	A		114	54	117
359	b		116	55	119
367	c		118	56	121
375	d		120	57	123
383	e		122	58	125
391	f		124	59	127
399	g		126	60	129
407	A		128	61	131
415	b		130	62	133
423	c		132	63	135
431	d		134	64	137
439	e		136	65	139
447	f		138	66	141
455	g		140	67	143
463	A		142	68	145
471	b		144	69	147
479	c		146	70	149
487	d		148	71	151
495	e		150	72	153
503	f		152	73	155
511	g		154	74	157
519	A		156	75	159
527	b		158	76	161
535	c		160	77	163
543	d		162	78	165
551	e		164	79	167
559	f		166	80	169
567	g		168	81	171
575	A		170	82	173
583	b		172	83	175
591	c		174	84	177
599	d		176	85	179
607	e		178	86	181
615	f		180	87	183
623	g		182	88	185
631	A		184	89	187
639	b		186	90	189
647	c		188	91	191
655	d		190	92	193
663	e		192	93	195
671	f		194	94	197
679	g		196	95	199
687	A		198	96	201
695	b		200	97	203
703	c		202	98	205
711	d		204	99	207
719	e		206	100	209
727	f		208	101	211
735	g		210	102	213
743	A		212	103	215
751	b		214	104	217
759	c		216	105	219
767	d		218	106	221
775	e		220	107	223
783	f		222	108	225
791	g		224	109	227
799	A		226	110	229
807	b		228	111	231
815	c		230	112	233
823	d		232	113	235
831	e		234	114	237
839	f		236	115	239
847	g		238	116	241
855	A		240	117	243
863	b		242	118	245
871	c		244	119	247
879	d		246	120	249
887	e		248	121	251
895	f		250	122	253
903	g		252	123	255
911	A		254	124	257
919	b		256	125	259
927	c		258	126	261
935	d		260	127	263
943	e		262	128	265
951	f		264	129	267
959	g		266	130	269
967	A		268	131	271
975	b		270	132	273
983	c		272	133	275
991	d		274	134	277
1000	e		276	135	279
1008	f		278	136	281
1016	g		280	137	283
1024	A		282	138	285
1032	b		284	139	287
1040	c		286	140	289
1048	d		288	141	291
1056	e		290	142	293
1064	f		292	143	295
1072	g		294	144	297
1080	A		296	145	299
1088	b		298	146	301
1096	c		300	147	303
1104	d		302	148	305
1112	e		304	149	307
1120	f		306	150	309
1128	g		308	151	311
1136	A		310	152	313
1144	b		312	153	315
1152	c		314	154	317
1160	d		316	155	319
1168	e		318	156	321
1176	f		320	157	323
1184	g		322	158	325
1192	A		324	159	327
1200	b		326	160	329
1208	c		328	161	331
1216	d		330	162	333
1224	e		332	163	335
1232	f		334	164	337
1240	g		336	165	339
1248	A		338	166	341
1256	b		340	167	343
1264	c		342	168	345
1272	d		344	169	347
1280	e		346	170	349
1288	f		348	171	351
1296	g		350	172	353
1304	A		352	173	355
1312	b		354	174	357
1320	c		356	175	359
1328	d		358	176	361
1336	e		360	177	363
1344	f		362	178	365
1352	g		364	179	367
1360	A		366	180	369
1368	b		368	181	371
1376	c		370	182	373
1384	d		372	183	375
1392	e		374	184	377
1400	f		376	185	379
1408	g		378	186	381
1416	A		380	187	383
1424	b		382	188	385
1432	c		384	189	387
1440	d		386	190	389
1448	e		388	191	391
1456	f		390	192	393
1464	g		392	193	395
1472	A		394	194	397
1480	b		396	195	399
1488	c		398	196	401
1496	d		400	197	403
1504	e		402	198	405
1512	f		404	199	407
1520	g		406	200	409
1528	A		408	201	411
1536	b		410	202	413
1544	c		412	203	415
1552	d		414	204	417
1560	e		416	205	419
1568	f		418	206	421
1576	g		420	207	423
1584	A		422	208	425
1592	b		424	209	427
1600	c		426	210	429
1608	d		428	211	431
1616	e		430	212	433
1624	f		432	213	435
1632	g		434	214	437
1640	A		436	215	439
1648	b		438	216	441
1656	c		440	217	443
1664	d		442	218	445
1672	e		444	219	447
1680	f		446	220	449
1688	g		448	221	451
1696	A		450	222	453
1704	b		452	223	455
1712	c		454	224	457
1720	d		456	225	459
1728	e		458	226	461
1736	f		460	227	463
1744	g		462	228	465
1752	A		464	229	467
1760	b		466	230	469
1768	c		468	231	471
1776	d		470	232	473
1784	e		472	233	475
1792	f		474	234	477
1800	g		476	235	479
1808	A		478	236	481
1816	b		480	237	483
1824	c		482	238	485
1832	d		484	239	487
1840	e		486	240	489
1848	f		488	241	491
1856	g		490	242	493
1864	A		492	243	495
1872	b		494	244	497
1880	c		496	245	499
1888	d		498	246	501
1896	e		500	247	503
1904	f		502	248	505
1912	g		504	249	507
1920	A		506	250	509
1928	b		508	251	511
1936	c		510	252	513
1944	d		512	253	515
1952	e		514	254	517
1960	f		516	255	519
1968	g		518	256	521
1976	A		520	257	523
1984	b		522	258	525
1992	c		524	259	527
2000	d		526	260	529
2008	e		528	261	531
2016	f		530	262	533
2024	g		532	263	535
2032	A		534	264	537
2040	b		536	265	539
2048	c		538	266	541
2056	d		540	267	543
2064	e		542	268	545
2072	f		544	269	547
2080	g		546	270	549
2088	A		548	271	551
2096	b		550	272	553
2104	c		552	273	555
2112	d		554	274	557

May hath xxxi. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b Phil. & Jam.	1 Kings 8	Acts 28	1 King. 9	Rom. 1
2	c	10 Math. 1		11	2
3	d Inven. Crois.	12	3	13	3
4	e	14	3	15	4
5	f	16	4	17	5
6	g S. John Ev.	18	5	19	6
7	a ante port.	20	6	21	7
8	b Latia.	22	7	2 King. 1	8
9	c	2 King. 2	8	3	9
10	d	4	9	5	10
11	e	6	10	7	11
12	f	8	11	9	12
13	g	10	12	11	13
14	a	12	13	13	14
15	b	14	14	15	15
16	c	16	15	17	16
17	d	18	16	19	1 Cor. 1
18	e	20	17	21	2
19	f Dunstan, Ar.	22	18	23	3
20	g Cant.	24	19	25	4
21	a	Exra 1	20	Exra 3	5
22	b	4	21	5	6
23	c	6	22	7	7
24	d	9	23	1	8
25	e	2	24	4	9
26	f Aug. 1. Ar. C.	5	25	6	10
27	g V. Bede, Pref.	8	26	9	11
28	a	10	27	13	12
29	b CHARL. II.	1	28	13	13
30	c Nat. & Rep.	3	Mark 1	4	14
31	d				

June hath xxx. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c Nicomede.	1	3	1	15
2	f R. Pr. & M.	7	3	8	16
3	g	9	4	Job 1	2 Cor. 1
4	a	Job 2	5	3	2
5	b Boniface.	4	6	5	3
6	c Bih. & M.	6	7	7	4
7	d	8	8	9	5
8	e	10	9	11	6
9	f	12	10	13	7
10	g	14	11	15	8
11	a S. Barnabas.	16	12	17, 18	9
12	b Ap. & Mar	19	13	20	10
13	c	21	14	22	11
14	d	23	15	24, 25	12
15	e	26	16	28	13
16	f	29	17	30	14
17	g S. Alban, M.	31	18	Galat. 1	15
18	a	32	19	32	2
19	b	33	20	34	3
20	c Transl. Edw.	35	21	36	4
21	d K. of W. S.	37	22	38	5
22	e	39	23	40	6
23	f	41	24	42	7
24	g Nat. S. J. E.	Prov. 1	8	Prov. 2	8
25	a	3	9	4	9
26	b	5	10	6	10
27	c	7	11	8	11
28	d	9	12	10	12
29	e S. Pet. Ap. & Mart.				
30	f				

July hath xxxi. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	a	Prov. 1	Luke 13	Prov. 12	Phil. 1
2	b	13	14	14	2
3	c	15	15	16	3
4	d	17	16	18	4
5	e	19	17	20	Coloff. 1
6	f	21	18	21	2
7	g	23	19	24	3
8	a	25	20	26	4
9	b	27	21	28	1 Thes. 1
10	c	29	22	31	2
11	d	3	23	Eccles 2	3
12	e	5	24	4	4
13	f	7	25	5	5
14	g	9	26	8	2 Thes. 1
15	a	11	27	10	2
16	b	13	28	12	3
17	c	15	29	13	3
18	d	17	30	14	4
19	e	19	31	15	5
20	f	21	1	16	6
21	g	23	2	17	7
22	a	25	3	18	8
23	b	27	4	19	9
24	c	29	5	20	10
25	d	31	6	21	11
26	e	1	7	22	12
27	f	3	8	23	13
28	g	5	9	24	14
29	a	7	10	25	15
30	b	9	11	26	16
31	c	11	12	27	17

August hath xxxi. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	c Lammis day	Jer. 29	John 20	Jer. 30	Hebr. 4
2	d	31	21	32	5
3	e	33	22	34	6
4	f	35	23	36	7
5	g	37	24	38	8
6	a	39	25	40	9
7	b	41	26	42	10
8	c	43	27	44	11
9	d	45	28	46	12
10	e	47	29	48	13
11	f	49	30	50	14
12	g	51	31	52	15
13	a	53	1	54	16
14	b	55	2	56	17
15	c	57	3	58	18
16	d	59	4	60	19
17	e	61	5	62	20
18	f	63	6	64	21
19	g	65	7	66	22
20	a	67	8	68	23
21	b	69	9	70	24
22	c	71	10	72	25
23	d	73	11	74	26
24	e	75	12	76	27
25	f	77	13	78	28
26	g	79	14	80	29
27	a	81	15	82	30
28	b	83	16	84	31
29	c	85	17	86	1
30	d	87	18	88	2
31	e	89	19	90	3

Septem-

An Act for Uniformity of Publick Prayers.

perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtfull unto the Kings Professour of the Law within the University of Oxford, for or concerning the Prebend of *Shipston*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professour for the time being, by the late King *James* of blessed memory.

Provided alway, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath is any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the Form and Manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of *Q. Elizabeth*, shall be still used and observed in the Church of England, until the feast of *S. Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE PREFACE.

IT hath been the Wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the Mean between the two Extremes; of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side Common Experience sheweth, that where a change hath been made of things advicably established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater then the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites, and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations hath thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, then to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majesties happy Restauration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones more then formerly had been made, to make the number swell. In fine great importunities were used to His sacred Majesty, that the said Book might be Revis'd, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any Strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very least Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands; but so to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence and exciting of Piety, and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, addition, or otherwise, it shall suffice to give this general account. That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service, which is chiefly done in the Kalenders and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, suited to special occasions, should be added in their due places; particularly for those at sea, together with an office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary. And may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not, but that reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factions, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other then themselves: Yet we have good hope, that what is here presented and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

¶ Concerning the Service of the CHURCH.

There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As among other things; it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods Word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were Adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responses, Verses, vain Repetitions, Commemoration, and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesimas*; but they were only begun, and never read through: After, like sort were other Books of holy Scripture used. And moreover, whereas *S. Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years, hath been read in *Latine* to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore notwithstanding that the ancient Fathers have divided the *Psalms* into seven Portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pis*, and the manifold changings of the Service was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easie to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responses, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth: which, as they are few in number so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the Reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, then that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* use, and some the Use of *Banger*, some of *Tork*, some of *Lincolns*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practise of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be appointed, That all things shall be read and sung in the Church in the English tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but when men say Morning and Evening Prayer privately, they may say the same in any language, that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministrETH in every Parish Church or Chappel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chappel where he ministrETH, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ Of CEREMONIES, why some be abolished and some retained.

Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entered into the Church by undiscerned devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the willful and contumacious transgression and breaking of a common order and discipline, is no small offence before God. *Let all things be done among you*, saith Saint Paul, *in a seemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or Common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so divers, that some think it a great matter of conscience to depart

OF CEREMONIES.

from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes readred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would S. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark that they did more confound and darken, than declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of *Moses* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content onely with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgements. And if they think much, that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: For we think it convenient, that every Country should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countries.

¶ The Order how the Psalter is appointed to be read.

THe Psalter shall be read through once every moneth, as it is there appointed both for Morning and Evening Prayer. But in *February* it shall be read onely to the twenty eighth, or twenty ninth day of the moneth.

And whereas *January, March, May, July, August, October,* and *December* have One and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said moneths, which were read the day before: So that the Psalter may begin again the first day of the next moneth ensuing.

And whereas the *C X I X* Psalm is divided into *X X I* portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the *C X I X* Psalm shall be repeated this Hymn.

Glorie be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth and *Edward* the Sixth.

¶ The Order how the rest of the holy Scripture is appointed to be read.

THe Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are onely certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the moneth in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; Except onely the Moveable Feasts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collected Epistle, and Gospel appointed for the Sunday shall serve all the week after, where it is not in the Book otherwise ordered.

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	Mattins	Even-song.	Sundays after Trinity.	Mattins.	Even-song.
The first	Isaiah 1	Isaiah 2	The first	Josh. 10	Josh. 23
2	5	24	2	Judg. 4	Judges 5
3	25	26	3	1 Sam. 2	1 Sam. 3
4	30	32	4	12	13
Sundays after Christmas			5	15	17
The first	37	38	6	2 Sam. 12	2 Sam. 19
2	41	43	7	21	24
Sundays after the Epiphany.			8	1 Kings 13	1 Kings 17
The first			9	18	19
2	44	46	10	21	22
3	51	53	11	2 Kings 5	2 Kings 9
4	55	56	12	10	18
5	57	58	13	19	23
6	59	64	14	Jerem. 5	Jerem. 22
	65	66	15	35	36
Septuagesima	Gen. 1	Gen. 2	16	Ezek. 2	Ezek. 13
Sexagesima	3	6	17	14	18
Quinquagesima	9. 10 ver. 20	12	18	20	24
Less.			19	Dan. 3	Dan. 6
First Sunday	19. 10 ver. 30	22	20	Joel 1	Micah 6
2	27	34	21	Habak. 2	Prov. 1
3	39	42	22	Prov. 2	3
4	43	45	23	11	12
5	Exod. 3.	Exod. 5.	24	13	14
6			25	15	16
1 Lesson	9	10	26	17	19
2 Lesson	Matth. 26.	Heb. 5. 10 v. 11			
Easter day			¶ Lessons proper for Holy-days.		
1 Lesson	Exod. 12	Exod. 14.	S. Andrew.	Mattins.	Even-song
2 Lesson	Rom. 6	Act. 2. v. 22	S. Thomas the Apostle.	Prov. 20	Prov. 21
			Nativity of CHRIST.	25	24
Sundays after Easter.			1 Lesson	Isai 9. 10 ver. 8	Isa. 9. ver. 10
The first	Numb. 16	Numb. 22	2 Lesson	Luke 2. 10 ver. 15	Titus 3. v. 4. 10 v. 9.
2	23, 24	25	S. Stephen.		
3	Deut. 4	Deut. 5.	1 Lesson	Prov. 28.	Eccles 4.
4	6	7	2 Lesson	Acts 6. ver. 8. and ch. 7. 10 ver. 30	Acts 7. ver. 30 10 ver. 53
5	8	9	S. John		
Sunday after Ascension day			1 Lesson	Eccles 5	Eccles 6
1 Lesson	Deut. 16. 30 18	Isaiah 11	2 Lesson	Apoc. 1	Apoc. 22
2 Lesson	Acts 10. v. 34.	Acts 19. 10 v. 21	Innocent day	Jer. 31. 10 ver. 18	Wisd. 1.
Trinity Sunday			Circumcision		
1 Lesson	Gen. 1	Gen. 18	1 Lesson	Gen. 17	Deut. 10. v. 10
2 Lesson	Marth. 3	1 John 5	2 Lesson	Rom. 2.	Coloss. 2
			Epiphany		
			1 Lesson	Isaiah 60	Isaiah 49
			2 Lesson	Luk. 3. 10 ver. 23	Joh. 3. 10 ver. 13

<i>Conversion of</i>	<i>Mattins</i>	<i>Even-song</i>		<i>Mattins</i>	<i>Even-song</i>
<i>S. Paul</i>				<i>Munday in</i>	
1 Lesson	Wifd. 5	Wifd. 6		<i>Whitsun week</i>	
2 Lesson	A&S 22. 10 22	A&S 26.		1 Lesson	Ge. 1. 1. 10 v. 10
<i>Purification of</i>				2 Lesson	1 Cor. 12
<i>the Virgin Ma-</i>	Wifd. 9	Wifd. 12			
<i>ry</i>	19	Ecclus 1		<i>Tuesday in</i>	
<i>S. Matthias</i>	Ecclus 2	3		<i>Whitsun week</i>	
<i>Annunciation</i>				1 Lesson	1 Sam. 19 v. 18
<i>of our Lady</i>				2 Lesson	1 Theff. 5 v. 12
<i>Wednesday be-</i>					10 vers. 24
<i>fore Easter</i>	Hof. 13	Hof. 14		<i>S. Barnabas</i>	
1 Lesson	Joh. 11 v. 45			1 Lesson	Ecclus 10
2 Lesson				2 Lesson	A&S 14
<i>Thursday before</i>					
<i>Easter</i>				<i>S. John Baptist</i>	
1 Lesson	Dan. 9	Jerem. 31		1 Lesson	Malach. 3
2 Lesson	John 13			2 Lesson	Math. 3
<i>Good Friday</i>					
1 Lesson	Gen. 22 10 v. 10	Isa. 53		<i>S. Peter</i>	
2 Lesson	John 18	1 Pet. 2		1 Lesson	Ecclus 15
<i>Easter Even</i>				2 Lesson	A&S 3
1 Lesson	Zech. 9	Exod. 13			
2 Lesson	Luke 23. v. 50	Heb. 4		<i>S. James</i>	
<i>Munday in Ea-</i>				Ecclus 21	Ecclus 22
<i>ster week</i>					
1 Lesson	Exod. 16	Exod. 17		<i>S. Bartholo-</i>	
2 Lesson	Matth. 28	A&S 3		<i>meu</i>	
<i>Tuesday in Ea-</i>				<i>S. Matthew</i>	
<i>ster week</i>				<i>S. Michael</i>	
1 Lesson	Exod. 20	Exod. 34		1 Lesson	Gen. 32
2 Lesson	Lu. 24. 10 v. 13	1 Cor. 15		2 Lesson	A&S 12 10 v. 20
<i>S. Mark</i>	Ecclus 4	Ecclus 5			
<i>S. Philip and</i>				<i>S. Luke</i>	
<i>S. Jacob</i>				<i>S. Simon and</i>	
1 Lesson	7	9		<i>S. Jude</i>	
2 Lesson	John 1. v. 43			<i>All Saints</i>	
<i>Ascension day</i>				1 Lesson	Wif. 3. 10 v. 10
1 Lesson	Deut. 10	2 Kings 2		2 Lesson	Heb. 11 v. 33
2 Lesson	Luke 24. v. 44	Eph. 4 10 v. 17			Ec. 12. 10 v. 7

¶ Proper Psalms on certain days.

¶ <i>Christmas-day</i>		¶ <i>Easter day</i>	
<i>Mattins</i>	<i>Even-song</i>	<i>Mattins</i>	<i>Even-song</i>
Pfal. xix	lxxxix	Pfal. ii	cxlii
xl	cx	lvii	cxiv
lxxxv	cxix	cx	cxviii
¶ <i>Ashwednesday</i>		¶ <i>Ascension day</i>	
<i>Mattins.</i>	<i>Even-song</i>	<i>Mattins</i>	<i>Even-song</i>
vi	cii	viii	xxiv
xxxii	cxix	xv	xlvi
xxxviii.	cxliii	xxi	cxviii
¶ <i>Good Friday</i>		¶ <i>Whitsunday</i>	
<i>Mattins</i>	<i>Even-song</i>	<i>Mattins</i>	<i>Even-song</i>
xxii	lxix	xlvi	civ
xl	lxxxviii	lxviii	cxv
lv			

Tables

Tables and Rules for the Moveable, and Immoveable Feasts; together with the days of Fasting and Abstinence, through the whole year.

Rules to know when the Moveable Feasts, and Holy-days begin.

E After day (on which the rest depend) is always the first Sunday after the first full Moon, which happens next after the one and twentieth day of March. And, if the full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. Andrew, whether before or after.

Septuagesima	} Sunday, is	Nine	} weeks before	Rogation Sunday	} is	5 weeks	} after
Sexagesima		Eight		Ascension-day		40 days	
Quinquagesima		Seven		Whitsunday		7 weeks	
Quadragesima		Six		Trinity-Sunday		8 weeks	

A Table of all the Feasts that are to be observed in the Church of England throughout the year.

All Sundays in the year.
 The Circumcision of our Lord JESUS CHRIST.
 The Epiphany.
 The Conversion of S. Paul.
 The Purification of the Blessed Virgin.
 S. Matthias the Apostle.
 The Annunciation of the Blessed Virgin.
 S. Mark the Evangelist.
 S. Philip and S. Jacob the Apostles.
 The Ascension of our Lord JESUS CHRIST.
 S. Barnabas.
 The Nativity of S. John Baptist.
 Munday and Tuesday in Easter-week.

S. Peter the Apostle.
 S. James the Apostle.
 S. Bartholomew the Apostle.
 S. Matthew the Apostle.
 S. Michael, and all Angels.
 S. Luke the Evangelist.
 S. Simon and S. Jude the Apostles.
 All Saints.
 S. Andrew the Apostle.
 S. Thomas the Apostle.
 The Nativity of our Lord.
 S. Stephen the Martyr.
 S. John the Evangelist.
 The Holy Innocents.
 Munday and Tuesday in Whitsun-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	S. John Baptist.
	The Purification of the Blessed Virgin Mary.		S. Peter.
	The Annunciation of the Blessed Virgin.		S. James.
	Easter-day.		S. Bartholomew.
	Ascension-day.		S. Matthew.
	Pentecost.		S. Simon and S. Jude.
	S. Matthias.		S. Andrew.
			S. Thomas.
			All Saints.

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

- I. The fourty days of Lent.
- II. The Ember-days at the four seasons, being the Wednesday, Friday, and Saturday after
 - 1 The first Sunday in Lent.
 - 2 The Feast of Pentecost.
 - 3 September 14.
 - 4 December 13.
- III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except Christmas-day.

Certain Solemn days, for which particular Services are appointed.

1. The Fifth of November, being the day of the Papists Conspiracy.
2. The Thirtieth day of January, being the day of the Martyrdom of King Charles the I.
3. The Nine and twentieth day of May, being the day of the Birth and Return of K. Charles the II.

A Table of the Moveable Feasts calculated

for forty years.

The year of our L O R D.	Golden Numbr.	The Epact.	Dominical Let.	Sund. aft. Epiph.	Septuagesima- Sunday.	The first day of Lent.	Easter-day.	Rogation- Sunday.	Ascension- day.	Whituesday.	Sundays aft. Tr.	Adven-Sun- day.
1661	9	9	F	4	Feb. 10.	Feb. 27.	Apr. 14.	May 19.	May 23.	June 3.	24	Dec. 1.
1662	10	20	E	2	Jan. 26.	13.	Mar. 30.	4.	8.	May 18.	26	Nov. 30.
1663	11	1	D	5	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23	29.
1664	12	12	C	4	Feb. 7.	Feb. 24.	Apr. 10.	15.	19.	May 29.	24	27.
1665	13	23	A	2	Jan. 22.	8.	Mar. 26.	Apr. 30.	4.	June 14.	27	Dec. 3.
1666	14	4	G	5	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24	2.
1667	15	15	F	3	3.	20.	7.	12.	16.	May 26.	25	1.
1668	16	26	E	1	Jan. 19.	5.	Mar. 22.	Apr. 26.	Apr. 30.	June 10.	27	Nov. 29.
1669	17	7	C	4	Feb. 7.	24.	Apr. 11.	May 16.	May 20.	June 30.	24	28.
1670	18	18	B	3	Jan. 30.	16.	3.	8.	12.	May 20.	23	27.
1671	19	29	A	6	Feb. 19.	Mar. 8.	23.	28.	June 1.	June 11.	13	Dec. 31
1672	1	11	G	4	Feb. 21.	Feb. 21.	7.	12.	May 16.	May 26.	25	1.
1673	2	22	E	2	Jan. 16.	12.	Mar. 30.	4.	8.	June 18.	26	Nov. 30.
1674	3	3	D	5	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23	29.
1675	4	14	C	3	Jan. 31.	Feb. 17.	4.	9.	13.	May 23.	25	28.
1676	5	25	B	2	23.	9.	Mar. 26.	Apr. 30.	4.	June 14.	27	Dec. 3.
1677	6	6	G	5	Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24	2.
1678	7	17	F	3	Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26	1.
1679	8	28	E	5	Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23	Nov. 30.
1680	9	9	D	4	8.	Feb. 25.	11.	16.	20.	May 30.	24	28.
1681	10	20	B	3	Jan. 30.	16.	3.	8.	12.	May 20.	23	27.
1682	11	1	A	5	Feb. 12.	Mar. 1.	16.	21.	25.	June 4.	24	Dec. 3.
1683	12	12	G	4	4.	Feb. 31.	8.	13.	17.	May 27.	25	2.
1684	13	23	F	2	Jan. 27.	13.	Mar. 30.	4.	8.	June 18.	26	Nov. 30.
1685	14	4	D	5	Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23	29.
1686	15	15	C	3	Jan. 31.	Feb. 17.	4.	9.	13.	May 23.	25	28.
1687	16	26	B	2	23.	9.	Mar. 27.	1.	5.	June 15.	26	27.
1688	17	7	A	5	Feb. 12.	Mar. 1.	Apr. 15.	20.	24.	June 3.	24	Dec. 3.
1689	18	18	F	3	Jan. 27.	Feb. 13.	Mar. 31.	5.	9.	May 19.	26	1.
1690	19	29	E	5	Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23	Nov. 30.
1691	1	11	D	4	8.	Feb. 25.	12.	17.	21.	May 31.	24	29.
1692	2	22	C	3	Jan. 24.	10.	Mar. 27.	1.	5.	June 15.	26	27.
1693	3	3	A	5	Feb. 12.	Mar. 1.	Apr. 16.	21.	25.	June 4.	24	Dec. 3.
1694	4	14	G	4	4.	Feb. 31.	8.	13.	17.	May 27.	25	2.
1695	5	25	F	2	Jan. 30.	6.	Mar. 24.	Apr. 28.	2.	June 11.	27	1.
1696	6	6	E	5	Feb. 9.	26.	Apr. 12.	May 17.	21.	June 31.	24	Nov. 29.
1697	7	17	D	3	Jan. 31.	17.	4.	9.	13.	June 23.	25	28.
1698	8	28	B	6	Feb. 20.	Mar. 9.	24.	29.	June 2.	June 12.	23	27.
1699	9	9	A	4	5.	Feb. 22.	8.	14.	May 18.	May 28.	25	Dec. 3.
1700	10	20	G	3	Jan. 28.	14.	Mar. 31.	5.	9.	June 19.	26	1.

Note, that the Supputation of the year of our Lord in the Church of England beginneth the 25 day of March.

September hath xxx. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	f	Giles, Abb. & Confes.	Hof. 14	Marth. 3	Joel 1 Rom. 2
5	a		Joel 2	3	3
3	a		Amos 1	4	Amos 2
13	a		Amos 3	5	Amos 4
2	c		Amos 5	6	Amos 6
6	d		Amos 7	7	Amos 8
10	e	Enurch. Bilh.	Jonah 1	9	Obadiah
8	f	Nat. Bl. V. M.	Jonah 1	9	Jon. 2, 3
18	a		Mic. 2	10	Mic. 1
7	a		Mic. 4	11	Mic. 3
10	b		Mic. 6	12	Mic. 5
12	c		Mic. 13	13	Mic. 7
4	d		Nah. 1	14	Nah. 2
13	d		Hab. 3	15	Hab. 1
14	e	Holy Crofs day.	Hab. 3	16	Hab. 3
15	f		Zeph. 1	17	Zeph. 2
16	g		Lamb. Bilh.	18	Hag. 1
17	a		b & Mar.	19	Zech. 1
18	b		Zech. 2, 3	20	Zech. 4, 5
19	c		Faſt	21	7
20	d		S. Matthew.	22	9
21	e		Ap. Ev. Mar.	23	9
22	f			24	11
23	g			25	13
24	a			26	Mal. 1
25	b			27	3
26	c	S. Cypr. M.	Mal. 2	28	Tob. 1
27	d		Tob. 4	29	2
28	e		Tob. 2	30	3
29	f	S. Mich. Arch.	Mark 1	31	4
30	g	S. Jerom, Pr.	4	3	6

October hath xxxi. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	f	A. Remigius, B.	Tobit 7	Mark 4	Tobit 8
5	a		9	5	10
13	c		11	6	12
2	d		13	7	13
5	e		Judith 1	8	Judith 2
10	f	Faith, V. M.	3	9	4
18	a		5	10	6
7	b		7	11	8
10	c		11	12	10
15	d		13	13	11
4	e		15	14	12
13	f	Transl. K. Ed	Wild. 1	16	Wild. 2
12	g		3	17	3
15	a		5	18	4
16	b		7	19	5
17	c		9	20	6
18	d		11	21	7
19	e		13	22	8
20	f		15	23	9
21	g		17	24	10
22	a		19	25	11
23	b		21	26	12
24	c		23	27	13
25	d	Crispin, M.	4	28	14
26	e		6	29	15
27	f		8	30	16
28	g		10	31	17
29	a		12	1	18
30	b		14	2	19
31	c		16	3	20

November hath xxx. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	All Saints d.	Eccles 16	Luke 18	Eccles 17
13	e		18	19	Coloff. 2
2	f		20	20	3
4	g		21	21	4
10	a	Papists conf.	22	22	Thel. 1
6	b	Leonard C.	23	23	2
18	c		24	24	3
7	d		25	25	4
15	e		26	26	5
4	f		27	27	6
12	g		28	28	7
11	a	S. Martin.	29	29	8
12	b	Bilth. & Con	30	30	9
13	c	Britius, Bilh.	31	31	10
14	d		1	1	11
15	e	Macbut. E.	2	2	12
16	f		3	3	13
17	g	Hugh. Bilh.	4	4	14
18	a	of Lincoln.	5	5	15
19	b		6	6	16
20	c	Edmund, K.	7	7	17
21	d	& Mart.	8	8	18
22	e	Cecilia, virg.	9	9	19
23	f	S. Clement.	10	10	20
24	g	I. B. R. Mar.	11	11	21
25	a	Catherine.	12	12	22
26	b	Virg. & M.	13	13	23
27	c		14	14	24
28	d		15	15	25
29	e		16	16	26
30	f		17	17	27
31	g		18	18	28

December hath xxxi. days.

		Morning Prayer.		Evening Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Nat. 16	Acts 3	Nat. 17	Hebr. 7
13	a		16	18	8
2	b		17	19	9
10	c		20	20	10
5	d		21	21	11
18	e	Nicolas, B. of	22	22	12
7	f	M. in Lycia.	23	23	13
15	g	Conc. B. Vir.	24	24	14
4	a	Mar.	25	25	15
12	b		26	26	16
11	c		27	27	17
13	d	Lucy, V. M.	28	28	18
14	e		29	29	19
15	f		30	30	20
16	g	O Sapientia.	31	31	21
17	a		1	1	22
18	b		2	2	23
19	c		3	3	24
20	d		4	4	25
21	e		5	5	26
22	f		6	6	27
23	g		7	7	28
24	a		8	8	29
25	b		9	9	30
26	c		10	10	31
27	d		11	11	1
28	e		12	12	2
29	f		13	13	3
30	g		14	14	4
31	a		15	15	5

Note that * Eccles 15 is to be read onely to vers. 13. and
 * Eccles 30 onely to vers. 18. & * Eccles 46. onely to v. 20.

¶ To finde *Easter* for ever.

Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IIII	April 9	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	March 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	March 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	March 26	27	28	29	30	31	25
XIIII	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	March 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	March 30	31	April 1
XIX	April 23	24	18	19	20	21	22

When ye have found the Sunday Letter in the upper-moſt Line; guide your eye downward from the ſame, till you come right over againſt the Prime; and there is ſhewed both what Moneth, and what day of the Moneth *Eaſter* falleth that year. But note, that the name of the Moneth is ſet at the left hand, or elſe juſt with the Figure, and followeth not, as in other Tables by deſcent, but collateral.

¶ The Order for Morning and Evening Prayer daily to be ſaid and uſed throughout the year.

The Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappel, or Chancel; Except it ſhall be otherwiſe determined by the Ordinary of the place. And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that ſuch Ornamentſ of the Church and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe as were in this Church of England by the Authority of Parliament, in the ſecond year of the Reign of King Edward the Sixth.

The

The Order for MORNING PRAYER

daily throughout the year.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

Ezek.
18. 27.

When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Psal.
51. 3.

I acknowledge my transgressions, and my sin is ever before me.

Psal.
51. 9.

Hide thy face from my sins, and blot out mine iniquities.

Psal. 51.
17.

The Sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Joel
2. 13.

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Dan. 9.
9, 10.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.

Jer. 10.
24.

O Lord correct me, but with judgement; not in thine anger, lest thou bring me to nothing.

S. Mat.
3. 2.

Repent ye; for the kingdom of heaven is at hand.

S. Luke
15. 18,
19.

I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Psal.
143. 2.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1 S. Joh.
1. 8, 9.

If we say, that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we

should not dissemble nor cloke them before the face of almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.

Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying, after me.

¶ A general Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

MORNING PRAYER.

¶ The Absolution or Remission of sins is to be pronounced by the Priest aloud, standing; the people still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment to his ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth, and absolveth all them, that truly repent, and unfeignedly beleeve his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure, and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The people shall answer here, and at the end of all other prayers, Amen.

¶ Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the People also kneeling, and repeating it with him, both here and wheresoever else it is used in Divine Service.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

¶ Then likewise he shall say,

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.
Praise ye the Lord.

Answer.
The Lords Name be praised.

¶ Then shall be said, or sung this Psalm following: Except on Easter-day, upon which another Anthem is appointed: and on the Ninetieth day of every month it is not to be read here, but in the ordinary course of the Psalms.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your Fathers tempted me: proved me, and saw my works.

Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise in the end of Benedicite, Benedicite, Magnificat, and Nunc dimittis, shall be repeated.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

MORNING PRAYER.

Answer.

As it was in the beginning, is now,
and ever shall be : world without end.
Amen.

Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) He, that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that, shall be said, or sung in English, the Hymn, called, Te Deum Laudamus, daily throughout the year.

Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the first, or the Second Lesson.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the heavens, and all the Powers therein,

To thee Cherubim, and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth. Heaven, and Earth are full of the Majesty : of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father : of an infinite Majesty;

Thine honourable, true : and onely Son;

Also the holy Ghost: the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of heaven to all beleevers.

Thou sittest at the right hand of God : in the Glory of the Father.

We beleeve, that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints : in glory everlasting.

O Lord, save thy people : and blest thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee;

And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

Or this Gamelle.

OAll ye Works of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord : praise him, and magnifie him for ever.

O ye Waters, that be above the firmament, bless ye the Lord : praise him, and magnifie him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye Sun, and Moon, bless ye the Lord : praise him, and magnifie him for ever.

O ye Stars of heaven, bless ye the Lord : praise him, and magnifie him for ever.

O ye Showrs, & Dew, bless ye the Lord : praise him, and magnifie him for ever.

O ye winds of God, bless ye the Lord : praise him, and magnifie him for ever.

O ye Fire, and Heat, bless ye the Lord : praise him, and magnifie him for ever.

O ye Winter, and Summer, bless ye the Lord : praise him, & magnifie him for ever.

MORNING PRAYER.

O ye Dewes, and Frosts, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye Froſts, and Cold, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye Ice, and Snow, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye Nights, and Days, bleſs ye the Lord: praife him, & magnifie him for ever.

O ye Light, and Darkneſs, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye Lightnings, and Clouds, bleſs ye the Lord: praife him, and magnifie him for ever.

O let the Earth bleſs the Lord: yea, let it praife him, and magnifie him for ever.

O ye Mountains, and Hills, bleſs ye the Lord: praife him, & magnifie him for ever.

O all ye Green things upon the earth, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye Wells, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye Seas, and Flouds, bleſs ye the Lord: praife him, & magnifie him for ever.

O ye Whales, and all that move in the waters, bleſs ye the Lord: praife him, and magnifie him for ever.

O all ye Fowls of the air, bleſs ye the Lord: praife him, & magnifie him for ever.

O all ye Beaſts, and Cattel, bleſs ye the Lord: praife him, & magnifie him for ever.

O ye Children of men, bleſs ye the Lord: praife him, & magnifie him for ever.

O let Iſrael bleſs the Lord: praife him, and magnifie him for ever.

O ye Priests of the Lord, bleſs ye the Lord: praife him, & magnifie him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praife him, & magnifie him for ever.

O ye Spirits, and Souls of the righteous, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye holy, and humble Men of heart, bleſs ye the Lord: praife him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praife him, and magnifie him for ever.

O ye holy, and humble Men of heart, bleſs ye the Lord: praife him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on S. John Baptiſts day.

Bleſſed be the Lord God of Iſrael: for he hath viſited, and redeemed his people;

*Benedictus
S. Luke
x. 68.*

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy Covenant;

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our enemies: might ſerve him without fear;

In holineſs, and righteouſneſs before him: all the days of our life.

And thou, Child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins;

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Or

MORNING PRAYER.

¶ Or this Psalm.

*Yubilate
Deo.
Psal.
100.*

O Be joyful in the Lord all ye lands :
serve the Lord with gladness, and
come before his presence with a song.

Beye sure, that the Lord he is God : it
is he that hath made us, and not we our
selves, we are his people, and the sheep of
his pasture.

O go your way into his gates with
thanksgiving, and into his courts with
praise : be thankful unto him, and speak
good of his Name.

For the Lord is gracious, his mercy is
everlasting : and his truth endureth from
generation to generation.

Glory be to the Father, and to the Son :
and to the holy Ghost ;

As it was in the beginning, is now, and
ever shall be : world without end. Amen.

*¶ Then shall be sung, or said the Apostles Creed by the
Minister, and the people standing. Except onely
such days as the Creed of S. Athanasius is appoint-
ed to be read.*

I beleve in God the Father Almighty,
Maker of heaven and earth : and in Je-
sus Christ his onely Son our Lord, Who
was conceived by the holy Ghost, Born
of the virgin Mary, Suffered under Pon-
tius Pilate, Was crucified, dead, and buried,
He descended into hell ; The third day he
rose again from the dead, He ascended in-
to Heaven, And sitteth on the right
hand of God the Father Almighty ; From
thence he shall come to judge the quick
and the dead.

I beleve in the holy Ghost ; The holy
Catholick Church ; The Communion of
Saints, The forgiveness of sins, The resur-
rection of the body, And the life ever-
lasting. Amen.

*¶ And after that, these prayers following, all de-
voutly kneeling, the Minister first pronouncing
with a loud voice,*

The Lord be with you.

Answer.

And with thy spirit.

Minister.

¶ Let us pray,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

*¶ Then the Minister, Clerke, and People shall say the
Lords Prayer with a loud voice.*

Our Father, which art in heaven, Hal-
lowed be thy Name. Thy Kingdom
come. Thy will be done in earth, As it is
in heaven. Give us this day our daily
bread. And forgive us our trespasses, As
we forgive them that trespass against us.
And lead us not into temptation : but deli-
ver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon
thee.

Priest.

Endue thy ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And blest thine inheritance,

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth
for us, but onely thou, O God.

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

*¶ Then shall follow three Collects : The first of the day,
which shall be the same that is appointed at the Com-
munion ; The second for Peace ; The third for
grace to live well. And the two last Collects shall
never alter, but daily be said at Morning Prayer
throughout all the year, as followeth : all kneel-
ing.*

¶ The second Collect for Peace.

O God, who art the authour of peace
and lover of concord, in knowledge
of whom standeth our eternal life, whose
service is perfect freedom, defend us thy
humble servants in all assaults of our ene-
mies, that we surely trusting in thy de-
fence,

MORNING PRAYER.

fence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CATHERINE, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostome.*

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Cor.
3. 14.

Here endeth the Order of MORNING PRAYER throughout the year.

The

The Order for EVENING PRAYER,

daily throughout the Year.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

Ezek.
18, 27.

When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Psal.
51. 3.

I acknowledge my transgressions, and my sin is ever before me.

Psal.
51. 9.

Hide thy face from my sins, and blot out mine iniquities.

Psal. 51.
17.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Joel 2.
13.

Rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Dan. 9.
9, 10.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Jer. 10.
24.

O Lord correct me, but with judgement; not in thine anger, lest thou bring me to nothing.

S. Mat.
3. 2.

Repent ye; for the Kingdom of heaven is at hand.

S. Luke
15, 18,
19.

I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son.

Psal.
143. 2.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified.

1 S. Joh.
1. 8, 9.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we

should not dissemble nor cloke them before the face of almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying, after me,

¶ A general confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The

EVENING PRAYER.

The Absolution or Remission of sins is to be pronounced by the Priest alone, standing; the people still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live, and hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his holy Spirit; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

Then the Minister shall kneel, and say the Lords Prayer; the people also kneeling, and repeating it with him.

Our Father, which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; For thine is the Kingdom, the Power, And the Glory, For ever and ever. *Amen.*

Then likewise he shall say,

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son; and to the holy Ghost;

Answer.

As it was in the beginning, is now,

and ever shall be: world without end. *Amen.*

Priest.

Praise ye the Lord.

Answer.

The Lords Name be praised.

Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English as followeth.

My soul doth magnifie the Lord: and my spirit hath rejoiced in God my Saviour.

Magnificat. S. Luke 1. 46.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham & his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Or else this Psalm; Except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.

O Sing unto the Lord a new song: for he hath done marvellous things.

Cantate Domino. Psal. 98.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He

EVENING PRAYER

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then a Lesson of the New Testament, as it is appointed: And after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Lord, now lettest thou thy servant depart in peace: according to thy word. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm; Except it be on the Twelfth day of the month.

God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

†

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be said or sung the Apostles Creed by the Minister and the people standing.

I beleve in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his onely Son: our Lord, Who was conceived by the holy Ghost, Born of the virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell. The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I beleve in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy spirit.

Minister.

Let us pray,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come.

†

Nunc dimittis
S. Luke
2. 29.

Deus
misericordia
tua,
Psal. 67

EVENING PRAYER.

come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

O Lord, Shew thy mercy upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord, save the King.

Answer.

And mercifully hear us when we call upon thee.

Priest.

Endue thy ministers with righteousness.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God, make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the days; The second for Peace; The third for aid against all perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

¶ In Choirs and Places where they sing, here followeth the Anthem.

¶ A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CATHERINE, James Duke of York, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

EVENING PRAYER.

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for

them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of EVENING PRAYER throughout the year.

A MORNING PRAYER.

Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitfun-day, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and S. Jude, S. Andrew, and upon Trinity Sunday shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of S. Athanasius, by the Minister and People standing—

Quicunque vult.

Who soever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undivided: without doubt he shall perish everlastingly.

And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the

Son Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three persons are co-eternal together: and co-equal.

AT MORNING PRAYER.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore, that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also beleve rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we beleve and confesse: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in y world;

Perfect God, and perfect Man; of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God, and Man: yet he is not two, but one Christ;

One; not by the conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which, except a man beleve faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Here followeth the Litany or general Supplication to be sung or said after Morning Prayer upon Sundays, Wednesdays and Fridays, and at other times, when it shall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither

take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil.

Good Lord, deliver us.

From lightning, and tempest; from plague, pestilence, and famine, from battell, and murder, and from sudden death,

Good Lord, deliver us.

From

The LITANY.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie and schism; from hardnes of heart, & contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth, in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant **CHARLES** our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen **CATHERINE**, James Duke of York, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge & understanding of thy Word, and that both by their preaching and living they may set it forth, & shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort, and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

The LITANY.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutours, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of y^e earth, to as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then shall the Priest, and the People with him, say the Lords Prayer.

Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

Let us pray,

O God merciful Father, that despisest not the sighing of a contrite heart,

nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to naught, and by the providence of thy goodness they may be dispersed, y^e we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us,

O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray,

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, & evermore serve thee in holiness & pureness of living, to thy honour & glory, through our only Mediatour and Advocate, Jesus Christ our Lord. Amen.

A

PRAYERS.

A Prayer of Saint Chrysostome.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy ser-

Here endeth the

vants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

LITANY.

Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For fair weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love

of Jesus Christ our Lord; to whom with thee, and the holy Ghost, be all honour and glory, now and for ever. *Amen.*

Or this.

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief; Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

In the time of war and tumults.

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, allwage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. *Amen.*

In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obsti-

nate

PRAYERS.

nate rebellion against Moses and Aaron, and also in the time of King David didst slay with the plague of pestilence three-score and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ In the Ember weeks to be said every day, for those that are to be admitted into holy Orders.

Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those, which shall be ordained to any holy function; give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ Or this.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those, who are to be called to any office and administration in the same, and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for the High Courts of Parliament, to be read during their Session.

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court

of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and pietie may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O God the creatour and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body, or estate, [*† especially those for whom our prayers are desired*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions, and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour & Advocate. *Amen.*

Thank

This is to be said when any desire the prayers of the congregation.

THANKSGIVINGS.

A general Thanksgiving.

Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness unto us, and to all men. *[particulars in these words desire now to offer up their praises of thanksgivings for thy late mercies vouchsafed unto them.]* We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the Redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not onely with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyfull rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to thy glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For our weather.

O Lord God, who hast justly punished us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plague.

O Most mercifull Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yeeld us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

For deliverance from our enemies.

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies. We yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge thy goodness that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

For restoring publick peace at home.

O Eternal God our heavenly Father, who alonst miskest men to be of one minde in a house, and fillst the charge of a violent and unruly people. We bless thy holy Name that it hath pleased thee to appease the deadly tumults which have been lately raised up amongst us, most humbly beseeching thee to grant to all of us grace, that we may beseech forth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For deliverance from the Plague, or other

O Lord God, who hast wounded us in our sin, and consumed us for our

† This is to be said when any that have been prayed for, desire to return praise.

Let a man to account of us *1 Cor. 4.*
verse 1. unto verse 6.

Now when John had heard *St. Mat. 11.*
verse 2. unto verse 11.

The fourth Sunday in Advent.
The Collect.

O Lord, raise up (we pray thee) thy
 power, and come among us, and with
 great might succour us: that whereas

through our sins and wickedness, we are
 sore let and hindred in running the race

that is set before us, thy bountiful grace
 and mercy may speedily help and deliver

us, through the satisfaction of thy Son our
 Lord; to whom with thee and the holy

Ghost be honour and glory world without
 end. *Amen.*

The Epistle.
 Rejoyce in the Lord alway, *Phil. 4.*
verse 4. unto verse 8.

The Gospel.
 This is the record of John *S. John 1.*
verse 19. unto verse 29.

The Maivinity of our Lord, or the Birth-day
of Christ, commonly called
Christmas-day.

The Collect.
Almighty God, who hast given us thy
 onely begotten Son to take our na-
 ture upon him, and as at this time to be

born of a pure Virgin: Grant that we
 being regenerate, and made thy children

by adoption and grace, may daily be re-
 newed by thy holy Spirit, through the

same, our Lord Jesus Christ, who liv-
 eth and reigneth with thee, and the same

Spirit, ever one God, world without
 end. *Amen.*

The Epistle.
 God, who at sundry times *Heb. 1.*
verse 1. unto verse 13.

The Gospel.
 In the beginning was *S. John 1.*
verse 1. unto verse 15.

S. Stephen's day.
The Collect.

O Lord, that in all our suffer-
 ings here upon earth, for the testimo-
 ny of thy truth, we may steadfastly look

up to heaven, and by faith behold the glo-
 ry that shall be revealed; and being filled

with the holy Ghost, may learn to love
 and bless our persecutors by the exam-
 ple of thy first Martyr Saint Stephen, who

prayed for his murderers to thee, O blest
 Jesus, who standest at the right hand

of God to succour all those that suffer
 for thee, our onely Mediatour and Advo-
 cate. *Amen.*

The Collect.
 They shall follow the Collect of the Maivinity,
 which shall be said continually until three
 years Eoe.

The Epistle.
 Stephen being full of the *Acts 7.*
verse 55. unto the end.

The Gospel.
 Behold, I send unto you *S. Mat. 23.*
verse 30. unto the end.

S. John the Evangelist's day.
 Merciful Lord, we beseech thee to cast
 thy bright beams of light upon thy
 Church, that it being enlightened by the do-
 ctrine of thy blessed Apostle and Evange-
 list Saint John, may so walk in the light of
 thy truth, that it may at length attain to
 the light of everlasting life, through Jesus
 Christ our Lord. *Amen.*

The Epistle.
 That which was from *1 S. John 1.*
verse 1. unto the end.

The Gospel.
 Jesus said unto Peter follow *S. John 21.*
verse 19. unto the end.

O Almighty God, who out of the
 mouths of babes and sucklings hast
 ordained strength, and made infants to
 glorifie thee by their deaths, Mortify and
 kill all vices in us, and so strengthen us by
 thy grace, that by the innocency of our
 lives, and constancy of our faith even unto
 death, we may glorifie thy holy Name,
 through Jesus Christ our Lord. *Amen.*

The Innocent's day.
The Collect.

O Almighty God, who out of the
 mouths of babes and sucklings hast
 ordained strength, and made infants to
 glorifie thee by their deaths, Mortify and
 kill all vices in us, and so strengthen us by
 thy grace, that by the innocency of our
 lives, and constancy of our faith even unto
 death, we may glorifie thy holy Name,
 through Jesus Christ our Lord. *Amen.*

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

The Epistle.
 I looked, and lo, a Lamb *Rev. 14.*
verse 1. unto verse 6.

The Gospel.
 The angel of the Lord *S. Mat. 3.*
verse 13. unto verse 19.

THE COLLECTS

The Sunday after Christmas Day.
The Collect.

Almighty God, who hast given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit ever one God, world without end. *Amen.*

The Epistle.

Now I say, that the heir *Gal. 4.*
verse 1. unto verse 8.

The Gospel.

The birth of Jesus Christ *S. Mat. 1.*
verse 18. unto the end.

The Circumcision of Christ.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Blessed is the man to whom *Rom. 4.*
verse 8. unto verse 15.

The Gospel.

And it came to pass, as the *S. Luke 2.*
verse 15. unto verse 22.

The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles.

O God, who by the leading of a star didst manifest thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious godhead, through Jesus Christ our Lord. *Amen.*

The Epistle.

For this cause, I Paul *Ephes. 3.*
verse 1. unto verse 13.

The Gospel.

When Jesus was born *S. Mat. 2.*
verse 1. unto verse 13.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle.

I beseech you therefore, *Rom. 12.*
verse 1. unto verse 6.

The Gospel.

Now his parents went *S. Luke 2.*
verse 41. unto the end.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace, all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle.

Having then gifts, *Rom. 12.*
verse 6. unto verse 16. Be not wise.

The Gospel.

And the third day there was a *S. John 2.*
verse 1. unto verse 12.

The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be not wise in your own *Rom. 12.*
verse 16. to the end.

The Gospel.

When he was come down *S. Mat. 8.*
verse 1. to verse 14.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot alway stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations through Jesus Christ our Lord. *Amen.*

The

THE COLLECTS.

The Epistle.
Let every soul be subject **Rom. 13.**
verse 1. unto verse 8.

The Gospel.
And when he was entred **S. Mat. 8.**
verse 23. unto the end.

The fifth Sunday after the Epiphany.
The Collect.
O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle.
Put on therefore **Col. 3.**
verse 12. unto verse 18.

The Gospel.
The kingdom of heaven is **S. Mat. 13.**
verse 24. unto verse 31.

The sixth Sunday after the Epiphany.
The Collect.
O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God, world without end. *Amen.*

The Epistle.
Behold, what manner of **1 S. Joh. 3.**
verse 1. unto verse 9.

The Gospel.
Then if any man shall **S. Mat. 24.**
verse 23. unto verse 32.

The Sunday called Septuagesima, or the third Sunday before Lent.
The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy

Ghost ever one God, world without end. *Amen.*

The Epistle.
Know ye not that they **1 Cor. 9.**
verse 24. unto the end.

The Gospel.
The kingdom of heaven is **S. Mat. 20.**
verse 1. unto verse 17.

The Sunday called Sexagesima, or the second Sunday before Lent.
The Collect.

O Lord God, who teach that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*
The Epistle.
Ye suffer fools gladly, **2 Cor. 11.**
verse 19. unto verse 32.

The Gospel.
When much people were **S. Luke 8.**
verse 4. unto verse 16.

The Sunday called Quinquagesima, or the first Sunday before Lent.
The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, & pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine onely Son Jesus Christ sake. *Amen.*

The Epistle.
Though I speak with the **1 Cor. 13.**
verse 1. unto the end.

The Gospel.
Then Jesus took unto him **S. Luke 18.**
verse 31. unto the end.

The 1 day of Lent, commonly called Ash Wednesday.
The Collect.

Almighty and everlasting God, who hast nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, after the Collect appointed for the day.

THE COLLECTS.

Turn ye even to me, faith
verse 12. unto verse 17.

Joel 2.

When ye fast, be not as the
verse 16. unto verse 21.

S. Mar. 6.

The first Sunday in Lent.
The Collect.

O Lord, who for our sake didst fast
fourty days and fourty nights; Give
us grace to use such abstinence, that our
flesh being subdued to the Spirit, we may
ever obey thy godly motions in righteou-
ness and true holiness, to thy honour and
glory, who livest and reignest with the Fa-
ther and the holy Ghost; one God, world
without end. Amen.

We then as workers together
verse 1. unto verse 10.

2 Cor. 6.

Then was Jesus led up of
verse 1. unto verse 11.

S. Mar. 4.

The second Sunday in Lent.
The Collect.

Almighty God, who seekest that we
have no power of our selves to help
our selves: Keep us both outwardly in our
bodies, and inwardly in our souls, that we
may be defended from all adversities which
may happen to the body, and from all evil
thoughts which may assault and hurt the
soul, through Jesus Christ our Lord.
Amen.

We beseech you, brethren,
verse 1. unto verse 8.

1 Thes. 4.

Jesus went thence, and
verse 21. unto verse 28.

S. Mat. 15.

The third Sunday in Lent.
The Collect.

We beseech thee, Almighty God,
look upon the hearty desires of
thy humble servants, and stretch forth the
right hand of thy majesty, to be our de-
fence against all our enemies, through Je-
sus Christ our Lord. Amen.

Be ye therefore followers
verse 1. unto verse 14.

Ephes. 5.

Jesus was casting out at
verse 14. unto verse 28.

S. Luke 11.

The fourth Sunday in Lent.
The Collect.

Grant, we beseech thee, Almighty God,
that we, who for our evil deeds do
worthily deserve to be punished, by the
comfort of thy grace may mercifully be
relieved, through our Lord and Saviour
Jesus Christ. Amen.

Tell me, ye that desire to be
verse 21. unto the end.

Gal. 2.

Jesus went over the sea
verse 1. unto verse 14.

S. John 6.

The fifth Sunday in Lent.
The Collect.

We beseech thee, Almighty God,
mercifully to look upon thy peo-
ple, that by thy great goodness they may
be governed and preserved evermore both
in body and soul, through Jesus Christ our
Lord. Amen.

Christ being come an high
verse 11. unto verse 15.

Hebr. 9.

Jesus said, which of you
verse 46 to verse 56.

S. John 8.

The Sunday next before Easter.
The Collect.

Almighty and everlasting God, who of
thy tender love towards mankind,
hast sent thy Son, our Saviour Jesus Christ,
to take upon him our flesh, and to suffer
death upon the cross, that all mankind
should follow the example of his great
humility; Mercifully grant that we may
both follow the example of his patience,
and also be made partakers of his resurre-
ction, through the same Jesus Christ our
Lord. Amen.

Let this mind be in you
verse 5. unto verse 12.

Phil. 2.

When the morning was come,
verse 1. unto verse 55.

S. Mat. 27.

Munday

The COLLECTS.

Monday before Easter.
For the Epistle.

Who is this that cometh from
verse 1. unto the end. *Isa. 63.*

The Gospel.
After two days was the
verse 1. unto the end. *S. Mark 14.*

Tuesday before Easter.
For the Epistle.

The Lord God hath opened
verse 1. unto the end. *Isa. 50.*

The Gospel.
And straight in the morning,
verse 1. unto the end. *S. Mark 15.*

Wednesday before Easter.
The Epistle.

Where a testament is, there
verse 16. unto the end. *Heb. 9.*

The Gospel.
Now the feast of unleavened
verse 1. unto the end. *S. Luke 22.*

Thursday before Easter.
The Epistle.

In this that I declare unto
verse 17. unto the end. *1 Cor. 11.*

The Gospel.
The whole multitude of
verse 1. unto the end. *S. Luke 23.*

Good Friday.
The Collect.

Almighty God, we beseech thee gra-
ciously to behold this thy family for
which our Lord Jesus Christ was content-
ed to be betrayed, and given up into the
hands of wicked men, and to suffer death
upon the cross, who now liveth and reign-
eth with thee and the holy Ghost forever
God, world without end.

Almighty and everlasting God, by
whose Spirit the whole body of the
Church is governed and sanctified, Re-
ceive our supplications and prayers which
we offer before thee for all estates of men
in thy holy Church, that every member of
the same in his vocation and ministry, may
truly and godly serve thee, through our
Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all
men, and hatest nothing that thou
hast made, nor wouldest the death of a
sinner, but rather that he should be con-

verted and live. Have mercy upon all
Jews, Turks, Infidels, and Hereticks, and
take from them all ignorance, hardness of
heart, and contempt of thy word; and
so fetch them home, blessed Lord, to
thy flock, that they may be saved among
the remnant of the true Israelites, and be
made one fold under one Shepherd, Jesus
Christ our Lord, who liveth and reigneth
with thee and the holy Spirit, One God,
world without end. *Amen.*

The Epistle.
The law having a shadow
verse 1. unto the end. *Heb. 10.*

The Gospel.
Pilate therefore took Jesus
verse 1. unto the end. *S. John 19.*

Easter Even.
The Collect.

Grant, O Lord, that as we are bapti-
zied into the death of thy blessed Son
our Saviour Jesus Christ, so by continu-
al mortifying our corrupt affections, we
may be buried with him, and shall through
the grave, and gate of death we may pass
to our joyful resurrection, for his merits,
who died and was buried, and rose again
for us, thy Son Jesus Christ our Lord.
Amen.

The Epistle.
It is better if the will of
verse 17. unto the end. *S. 3.*

The Gospel.
When the even was come
verse 57. unto the end. *S. Mat. 27.*

Easter day.
The Collect.

Christ our pass-over is sacrificed for
us: therefore let us keep the feast.
Not with the old leaven, nor with the
leaven of malice and wickedness: but
with the unleavened bread of sincerity and
truth.

Christ being raised from the dead dieth
no more: death hath no more domin-
ion over him. For in that he died, he died
unto sin once: but in that he liveth, he
liveth unto God. Likewise reckon ye also
your selves to be dead indeed unto sin: but
alive unto God through Jesus Christ our
Lord.

Christ

THE COLLECTS.

Cor.
5.20.

Chrift is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also, the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive.

Glory be to the Father, and to the Son: and to the holy Ghost.

Answer. As it was in the beginning, is now and ever shall be: world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

If ye then be risen with Christ, Col. 3. verse 1, unto verse 8.

The Gospel.

The first day of the week, S. John 20. verse 1, unto verse 11.

Monday in Easter week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

The Epistle.

Peter opened his mouth, and said, Acts 10. verse 34, unto verse 44.

The Gospel.

Behold two of his apostles, S. Luke 24. verse 13 unto verse 36.

Tuesday in Easter week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. Amen.

For the Epistle.

Men, and brethren, A. 13. verse 26, unto verse 42.

The Gospel.

Jesus himself stood in the temple, S. Luk. 24. verse 36, unto verse 49.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Whatsoever is born of water, and of the Spirit, S. Joh. 1. verse 4, unto verse 13.

The Gospel.

The same day at Jerusalem, S. Joh. 20. verse 19, unto verse 24.

The second Sunday after Easter.

The Collect.

Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life. Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.

This is thank-worthy, 1 S. Pet. 2. verse 19, unto the end.

The

THE COLLECTS

Jesus said I am the good S. John 10.
verse 11. unto verse 17.

The third Sunday after Easter.
The Collect.

Almighty God, who shewest to them that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle.
Dearly beloved, I beseech 1 S. Pet. 2.
verse 11. unto verse 18.

The Gospel.
Jesus said to his disciples, S. John 16.
verse 16 unto verse 23.

The fourth Sunday after Easter.
The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry, and manifold changes of the world, our hearts may surely there be fixed, where true joy is to be found, through Jesus Christ our Lord. *Amen.*

The Epistle.
Every good gift, and S. Jam. 1.
verse 17. unto verse 22.

The Gospel.
Jesus said unto his disciples, S. John 16.
verse 23. unto verse 29.

The fifth Sunday after Easter.
The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle.
Be ye doers of the word, S. Jam. 1.
verse 22. unto the end.

The Gospel.
Verily, verily I say unto S. John 16.
verse 23. unto the end.

The Ascension Day.
The Collect.

Grant, we beseech thee, Almighty God, that like as we do beleve thy onely begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the Epistle.
The former treatise Acts 1.
verse 1. unto verse 12.

The Gospel.
Jesus appeared unto S. Mark 16.
verse 14. unto the end.

Sunday after Ascension Day.
The Collect.

O God the King of glory, who hast exalted thine onely Son Jesus Christ with great triumph unto thy Kingdom in heaven; We beseech thee leave us not comfortless; but send to us thy holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

The Epistle.
The end of all things is at 1 S. Pet. 4.
verse 7. unto verse 12.

The Gospel.
When the comforter is S. John 15.
vers. 26. and part of the 16. chap. to v. 4.

Whitsunday.
The Collect.

God, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

The COLLECTS

For the Epistle.

When the day of Pentecost Acts 2.
verse 1. unto verse 12.

The Gospel.

Jesus said unto his disc. If S. Joh. 14.
verse 15. unto v. 31. Arise, let

Monday in Whitsun week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

Then Peter opened his Acts 10.
verse 34. unto the end.

The Gospel.

God so loved the world, S. John 3.
verse 16. unto verse 22.

Tuesday in Whitsun week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth, and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

When the Apostles who Acts 8.
verse 14. unto verse 18.

The Gospel.

Verily, verily I say unto S. Joh. 10.
verse 1. unto verse 11.

Trinity Sunday.

The Collect.

Almighty, and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We

beseech thee, that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities; who liveth, and reignest one God, world without end, Amen.

For the Epistle.

After this I looked, and Rev. 4.
verse 1. unto the chapter 5.
There was a man of the S. John 9.
verse 1. unto verse 16.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee; grant us the help of thy grace, that in keeping of thy commandments we may please thee; both in will and deed, through Jesus Christ our Lord. Amen.

The Epistle.

Beloved, let us love one S. John 4.
verse 7. unto the end.

The Gospel.

There was a certain rich S. Luke 16.
verse 19. unto the end.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear & love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle.

Marvel not, my brethren S. John 13.
verse 13. unto the end.

The Gospel.

A certain man made a great S. Luke 14.
verse 16. unto verse 25.

The third Sunday after Trinity.

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The

The COLLEGE.

vants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

Concerning spiritual gifts, *1 Cor. 12.*
verse 1. unto verse 21.

The Gospel.

And when he was come near, *S. Luke 19.*
verse 41. unto verse 47. But the chief.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy almighty power, most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises; and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, I declare unto you *1 Cor. 15.*
verse 1. to verse 12.

The Gospel.

Jesus spake this parable *S. Luke 18.*
verse 9. unto verse 15.

The twelfth Sunday after Trinity.

The Collect.

Almighty and everlasting God, who art always more ready to hear, then we to pray, and art wont to give more then either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid; and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord, *Amen.*

The Epistle.

Such trust have we through *2 Cor. 3.*
verse 4. unto verse 20.

The Gospel.

Jesus departing from the *S. Mar. 7.*
verse 31. unto the end.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we

may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle.

To Abraham and his seed were *Gal. 3.*
verse 16. unto verse 23.

The Gospel.

Blessed are the eyes which *S. Luke 10.*
verse 23. unto verse 38.

The fourteenth Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle.

I say then, Walk in the Spirit, *Gal. 5.*
verse 16. unto verse 25.

The Gospel.

And it came to pass, as Jesus *S. Luke 17.*
verse 11. unto verse 20.

The fifteenth Sunday after Trinity.

The Collect.

Keepe, we beseech thee, O Lord, thy Church with thy perpetual mercy, And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye see how large a letter I have *Gal. 6.*
verse 11. unto the end.

The Gospel.

No man can serve two *S. Mat. 6.*
verse 24. unto the end.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle.

I desire that ye faint not at *Ephes. 3.*
verse 13. unto the end.

The

THE COLLECTS.

And it came to pass the day
verse 11. unto verse 18. S. Luke 7.

¶ The seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace
may always prevent and follow us;
and make us continually to be given to all
good works, through Jesus Christ our
Lord. Amen.

The Epistle.

It therefore the prisoner of Eph. 4.
verse 1. unto verse 7.

The Gospel.

It came to pass, as Jesus S. Luke 14.
verse 1. unto verse 12.

¶ The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy peo-
ple grace to withstand the temptati-
ons of the world, the flesh, and the devil,
and with pure hearts and minds to follow
thee the onely God, through Jesus Christ
our Lord. Amen.

The Epistle.

I thank my God always on 1 Cor. 1.
verse 4. unto verse 9.

The Gospel.

When the Pharisees had S. Mat. 22.
verse 34. unto the end.

¶ The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee
we are not able to please thee; Mer-
cifully grant, that thy holy Spirit may in
all things direct, and rule our hearts,
through Jesus Christ our Lord. Amen.

The Epistle.

This I say therefore, and Eph. 4.
verse 17. unto the end.

The Gospel.

Jesus entred into a ship, S. Mat. 9.
verse 1. unto verse 9.

¶ The twentieth Sunday after Trinity.

The Collect.

O Almighty and most mercifull God,
of thy bountifull goodness keep us,
we beseech thee, from all things that may
hurt us; that we being ready both in body
and soul, may cheerfully accomplish thole

things that thou wouldest have done
through Jesus Christ our Lord. Amen.

The Epistle.

See then that ye walk Eph. 5.
verse 15. unto verse 22.

The Gospel.

Jesus said, The kingdome of S. Mat. 22.
verse 1. to verse 15.

¶ The one and twentieth Sunday after Trinity.

The Collect.

Grant, we beseech thee, mercifull
Lord, to thy faithfull people pardon
and peace, that they may be cleansed from
all their sins, and serve thee with a quiet
mind, through Jesus Christ our Lord.
Amen.

The Epistle.

My brethren, be strong in the Eph. 6.
verse 10. unto verse 21.

The Gospel.

There was a certain noble man, S. Joh. 4.
verse 46. unto the end.

¶ The two and twentieth Sunday after Trinity.

The Collect.

Lord, we beseech thee to keep thy
Lhoushold the Church in continual
godliness, that through thy protection it
may be free from all adversities, and de-
voutly given to serve thee in good works,
to the glory of thy Name, through Jesus
Christ our Lord. Amen.

The Epistle.

I thank my God upon every Phil. 1.
verse 3. unto verse 12.

The Gospel.

Peter said unto Jesus, Lord, S. Mat. 18.
verse 21. unto the end.

¶ The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who
art the authour of all godliness; Be
ready, we beseech thee, to hear the devout
prayers of thy Church; and grant that
those things which we ask faithfully, we
may obtain effectually, through Jesus
Christ our Lord. Amen.

The Epistle.

Brethren, be followers together Phil. 3.
verse 17. unto the end.

The Gospel.

Then went the Pharisees and S. Mat. 22.
verse 15. unto verse 23.

The COLLECTS.

¶ *The four and twentieth Sunday after Trinity.*
The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountifull goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle.
 We give thanks to God, *Col. 1.*
 verse 3. unto verse 13.

The Gospel.
 While Jesus spake these things. *S. Mat. 9.*
 verse 18. unto verse 27.

¶ *The twenty fifth Sunday after Trinity.*
The Collect.

Stir up, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle.
 Behold, the days come, *Jer. 23.*
 verse 5. unto verse 9.

The Gospel.
 When Jesus then lift up *S. John 6.*
 verse 5. unto verse 15.

¶ *If there be any more Sundays before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.*

¶ *S. Andrews day.*
The Collect.

Almighty God, who didst give such grace unto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfill thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle.
 If thou shalt confess with *Rom. 10.*
 verse 9. unto the end.

The Gospel.
 Jesus walking by the sea *S. Mat. 4.*
 verse 18. unto verse 23.

¶ *S. Thomas the Apostle.*

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: Grant us so perfectly, and without all doubt to beleve in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore. *Amen.*

The Epistle.
 Now therefore ye are no *Ephes. 2.*
 verse 19. unto the end.

The Gospel.
 Thomas, one of the twelve, *S. John 20.*
 verse 24. unto the end.

¶ *The Conversion of S. Paul.*
The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant we beseech thee, that we having his wonderfull conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle.
 And Saul yet breathing out *Acts 9.*
 verse 1. unto verse 23.

The Gospel.
 Peter answered and said *S. Mat. 19.*
 verse 27. unto the end.

¶ *The Presentation of Christ in the temple, commonly called, The Purification of S. Mary the Virgin.*

The Collect.
Almighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle.
 Behold, I will send my *Mal. 3.*
 verse 1. unto verse 6.

The

2^d THE COLLECTS.

The Gospel.
And when the days of her
verse 22. unto verse 41. S. Luke 2.

¶ S. Matthias day.
The Collect.
O Almighty God, who into the place
of the traitour Judas didst choose
thy faithful servant Matthias to be of the
number of the twelve apostles; Grant that
thy Church being alway preserved from
false Apostles, may be ordered and guided
by faithful and true pastours, through Je-
sus Christ our Lord. Amen.

¶ For the Epistle.
In those days Peter Acts 1.
verse 15. unto the end.

The Gospel.
At that time Jesus answered S. Mat. 11.
verse 25. unto the end.

¶ The Annunciation of the blessed Virgin Mary.
The Collect.

WE beseech thee, O Lord, pour thy
grace into our hearts, that as we
have known the incarnation of thy Son Je-
sus Christ by the message of an angel; so
by his crosse & passion we may be brought
unto the glory of his resurrection, through
the same Jesus Christ our Lord. Amen.

For the Epistle.
Moreover the Lord spake Isa. 7.
verse 10. unto verse 16.

The Gospel.
And in the sixth moneth S. Luke 1.
verse 26. unto verse 39.

S. Marks day.

The Collect.
O Almighty God, who hast instructed
thy holy Church with the heavenly
doctrine of thy Evangelist Saint Mark;
Give us grace, that being not like children
carried away with every blast of vain do-
ctrine, we may be established in the truth
of thy holy Gospel, through Jesus Christ
our Lord. Amen.

The Epistle.
Unto every one of us is Ephes. 4.
verse 7. unto verse 17.

The Gospel.
I am the true vine, S. John 15.
verse 1. unto verse 12.

S. Philip and S. James day.

The Collect.
O Almighty God, whom truly to know
is everlasting life; Grant us perfect-
ly to know thy Son Jesus Christ to be the
way, the truth, and the life, that following
the steps of thy holy Apostles, S. Philip
and S. James, we may steadfastly walk in
the way that leadeth to eternal life, through
the same thy Son Jesus Christ our Lord.
Amen.

The Epistle.
James a servant of God, S. James 1.
verse 1. unto verse 13.

The Gospel.
And Jesus said unto his S. John 14.
verse 1. unto verse 15.

¶ S. Barnabas the Apostle.
The Collect.

O Lord God Almighty, who didst en-
due thy holy Apostle Barnabas with
singular gifts of the holy Ghost; Leave us
not, we beseech thee, destitute of thy ma-
nifold gifts, nor yet of grace to use them
alway to thy honour and glory, through
Jesus Christ our Lord. Amen.

For the Epistle.
Tidings of these things Acts 11.
verse 22. unto the end

The Gospel.
This is my commandment S. Job. 15.
verse 12. unto verse 17.

S. John Baptist.

The Collect.
Almighty God, by whose providence
thy servant John Baptist was won-
derfully born and sent to prepare the way
of thy Son our Saviour by preaching of re-
pentance; Make us so to follow his do-
ctrine and holy life, that we may truly re-
pent according to his preaching, and after
his example constantly speak the truth,
boldly rebuke vice, and patiently suffer
for the truths sake, through Jesus Christ
our Lord. Amen.

For the Epistle.
Comfort ye, comfort ye Isa. 40.
verse 1. unto verse 12.

The Gospel.
Elizabeths full time came S. Luke 1.
verse 57. unto the end.

¶ Saint

THE COLLECTS.

¶ *Saint Peter's day.*

The Collect.

O Almighty God, who by thy son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle.

About that time Herod Acts 12.
verse 1. unto verse 12.

The Gospel.

When Jesus came into S. Mat. 16.
verse 13. unto verse 20.

¶ *Saint James the Apostle.*

The Collect.

GRant, O merciful God, that as thine holy Apostle S. James; leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ; and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days came prophets Acts 11.
verse 27. unto chap. 12. verse 3.

The Gospel.

Then came to him the mother S. Mat. 20.
verse 20. unto verse 29.

¶ *S. Bartholomew the Apostle.*

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle.

By the hands of the Apostles Acts 5.
verse 12. unto verse 17.

The Gospel.

And there was also a strife S. Luke 22.
verse 24. unto verse 31.

¶ *S. Matthew the Apostle.*

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Epistle.

Therefore seeing we have 2 Cor. 4.
verse 1. unto verse 7.

The Gospel.

And as Jesus passed forth S. Mat. 9.
verse 9. unto verse 14.

¶ *S. Michael and all Angels.*

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. *Amen.*

For the Epistle.

There was war in heaven: Rev. 12.
verse 7. unto verse 13.

The Gospel.

At the same time came S. Mat. 18.
verse 1. unto verse 11.

¶ *S. Luke the Evangelist.*

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Watch thou in all things; 2 Tim. 4.
verse 5. unto verse 16.

The Gospel.

The Lord appointed S. Luke 10.
verse 1. end in verse 7; at, Go not from.

¶ *S. Simon*

The COMMUNION.

¶ S. Simon and S. Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone. Grant us so to be joynt together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Jude the servant of Jesus
verse 1. unto verse 9.

S. Jude

The Gospel.

These things I command
verse 17. unto the end.

S. Joh. 15.

¶ All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord. Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle.

And I saw another angel
verse 2. unto verse 13.

Rev. 7.

The Gospel.

Jesus seeing the multitudes,
verse 1. unto verse 13.

S. Mat. 9.

¶ The Order for the Administration of the LORDS SUPPER, or HOLY COMMUNION.

SO many as intend to be partakers of the holy Communion shall signifie their names to the Curate at least sometime the day before.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbour by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those between whom be perceived malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his forwardness and malice, the Minister in that case ought not to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canons.

¶ The Table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north-side of the Table shall say the Lords Prayer, with the Collect following, the people kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

¶ Then

THE COMMUNION.

¶ Thou shalt the Priest, minister, to the people, rehearse distinctly all the TEN COMMANDMENTS: and the people shall kneeling, shew their hearty commendment ask God mercy for their transgressions thereof for the time past, and crave to keep the same for the time to come; as followeth.

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likenels of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord, thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the Sabbath day. Six days shall thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not cover thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts we beseech thee.

¶ Thou shalt follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray,

Almighty God, whose kingdom is everlasting, and power infinite, Have mercy upon the whole Church, and so rule the heart of thy chosen servant CHARLES, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory.

The COMMUNION.

glory, and that we and all his subjects (du-
ly considering whose authority he hath)
may faithfully serve, honour, and dum-
bly obey him, in thee, and for thee, accord-
ing to thy blessed word and ordinance,
through Jesus Christ our Lord, who with
thee and the holy Ghost, liveth and reign-
eth ever one God, world without end.
Amen.

Almighty and everlasting God, we
are taught by thy holy Word, that
the hearts of kings are in thy rule and go-
vernance, and that thou dost dispose and
turn them as it seemeth best to thy godly
wisdom; We humbly beseech thee so to
dispose and govern the heart of CHARLES
thy servant, our King and governour,
that in all his thoughts, words, and works,
he may ever seek thy honour and glory,
and study to preserve thy people commit-
ted to his charge, in wealth, peace and god-
liness. Grant this, O merciful Father, for
thy dear Sons sake Jesus Christ our Lord.
Amen.

*¶ Then shall be said the Collect of the day. And imme-
diately after the Collect the Priest shall read the
Epistle, saying, The Epistle (or The portion of
Scripture appointed for the Epistle) is written
in the Chapter of — beginning at the — verse.
And the Epistle ended, he shall say, Here endeth
the Epistle. Then shall he read the Gospel (the
people all standing up) saying, The holy Gospel
is written in the Chapter of — beginning at
the — verse. And the Gospel ended, shall be sung
or said the Creed following, The people still stand-
ing as before.*

I beleve in one God the Father Almight-
ty, Maker of heaven and earth, And of
all things visible and invisible:

And in one Lord Jesus Christ, the on-
ly begotten Son of God, Begotten of his
Father before all worlds, God of God,
Light of Light, Very God of very God,
Begotten, not made, Being of one sub-
stance with the Father, by whom all things
were made: Who for us men, and for our
salvation came down from heaven, And
was incarnate by the holy Ghost of the
Virgin Mary, and was made man, And
was crucified also for us under Pontius

Pilate. He suffered and was buried, And
the third day he rose again according
to the Scriptures, And ascended into
heaven, And sitteth on the right hand
of the Father. And he shall come again
with glory to judge both the quick and
the dead: Whose kingdom shall have
no end.

And I beleve in the holy Ghost, The
Lord and giver of life, Who proceedeth
from the Father and the Son, Who
with the Father and the Son together
is worshipped and glorified, Who spake
by the prophets. And I beleve one Ca-
tholick and Apostolick Church, I acknow-
ledge one baptism for the remission of
sins, And I look for the resurrection of
the dead, and the life of the world to
come. Amen.

*¶ Then the Curate shall declare unto the people what
holy days, or fasting-days are in the week follow-
ing to be observed. And then also (if occasion be)
shall notice be given of the Communion; and the
Banns of Matrimony published; and Briefs, Cini-
tions, and Excommunications read. And nothing
shall be proclaimed or published in the Church, du-
ring the time of divine Service, but by the Min-
ister: Nor by him any thing, but what is prescribed
in the Rules of this Book, or enjoined by the King,
or by the Ordinary of the place.*

*¶ Then shall follow the Sermon, or one of the Homi-
lies already set forth, or hereafter to be set forth by
authority.*

*¶ Then shall the Priest return to the Lords Table, and
begin the story, saying, one or more of these
Sentences following, as he shalkeeth most conveni-
ent in his discretion.*

Let your light so shine before men,
that they may see your good works,
and glorific your Father which is in
heaven.

Lay not up for your selves trea-
sure upon the earth, where the rust and
moth doth corrupt, and where thieves
break through and steal: but lay up for
your selves treasures in heaven, where
neither rust nor moth doth corrupt, and
where thieves do not break through and
steal.

Whatsoever ye would that men should
do unto you, even so do unto them;

The COMMUNION.

S. Mat.
7. 21.

for this is the law and the prophets. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

S. Luke
19. 8.

Zacheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold.

1 Cor.
9. 7.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor.
9. 11.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor. 9.
13, 14.

Do ye not know that they who minister about holy things, live of the sacrifice, and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

1 Cor.
9. 6, 7.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver.

Gal. 3.
6. 7.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap.

Gal. 6.
10.

While we have time let us do good unto all men, and specially unto them that are of the household of faith.

1 Tim.
6. 6, 7.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim.
6. 17, 18, 19.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb. 6.
10.

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed

for his Names sake, who have ministered unto the saints, and yet do minister.

Heb. 6.

To do good, and to distribute, forget not; for with such sacrifices God is pleased.

S. Joh.
1. 17.

Who so hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Job. 4.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Job. 4.
9.

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for to gatherest thou thy self a good reward in the day of necessity.

Prov.
19. 17.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again.

Psal. 41.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decenn basin, to be provided by the Parish for that purpose: and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole state of Christs Church militant herein earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (1) to accept our alms and oblations, and (2) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love.

If there be no alms or oblations, then shall the words of accepting our alms and oblations be left out as aforesaid.

We

The COMMUNION

We beseech thee also to save and defend all Christian Kings, princes and governors, and specially thy servant CHARLES our King; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice; and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may here and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversitie. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday or some holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this exhortation following.

Dearly beloved, on --day next I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the body and blood of Christ, to be by them received in the remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of

the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not onely to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily, my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments, and wherein soever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your selves to almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not onely against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy

The COMMUNION.

Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this meanes cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the ministry of Gods holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this exhortation.

Dearly beloved brethren, on—I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God.

If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not readie? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld up his soul by death upon the Cross for your salvation: so it is your dutie to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

Dearly beloved in the Lord, ye that minde to come to the holy Communion of the body & bloud of our Saviour Christ, must consider how S. Paul exhorteth all persons diligently to try and examine

The COMMUNION.

mine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and onely Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general confession be made, in the name of all those that are minded to receive the holy communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then

The COMMUNION.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you.

So God loved the world, that he gave his onely begotten Son, to the end that all that beleve in him should not perish, but have everlasting life.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, That Jesus Christ came into the world to save sinners.

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

¶ After which the Priest shall proceed, saying,
Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, † holy Father, Almighty everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High.

Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine onely Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin.

Therefore with Angels and Archangels, &c.

¶ Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six days after.

Through Jesus Christ our Lord; according to whose most true promise the holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity onely.

Who art one God, one Lord; not one onely person, but three persons in one substance. For that which we beleve of the glory of the Father, the same we beleve of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying,

S. Mat.
21. 28.

S. John
3. 16.

1 Tim.
1. 15.

1 S. Joh.
2. 1.

† These words (holy Father) must be omitted on Trinity Sunday.

The COMMUNION.

ing, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most High. Amen.

¶ *Then shall the Priest kneeling down at the Lords Table say in the name of all them that shall receive the Communion, this prayer following.*

WE do not presume to come to this thy Table, O mercifull Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinfull bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the bread before the people, and take the Cup into his hands, he shall say the prayer of Consecration, as followeth.*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the crosse for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O mercifull Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed took bread, and when he had given thanks, ^b he brake it, and gave it to his disciples, saying, Take, eat, ^c this is my body which is given for you, do this

in remembrance of me. Likewise after Supper ^d he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this ^e is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say,*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ *If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at (Our Saviour Christ in the same night, &c.) for the blessing of the Bread; and at (Likewise after Supper, &c.) for the blessing of the cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.*

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, The power and the glory, for ever and ever. Amen.

* Here the Priest is to take the Paten into his hands * and here to break the bread: * and here to lay his hand upon all the bread

* Here he is to take the chalice into his hand: * and here to lay his hand upon every vessel (be it Chalice or Flaggon) in which there is any wine to be consecrated.

¶ After

The COMMUNION.

¶ After shall be said, as followeth,

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Or this.

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of

thy everlasting kingdom, by the merits of the most precious dearth and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. *Amen.*

¶ Then shall be said or sung.

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou onely art holy, thou onely art the Lord, thou onely, O Christ; with the holy Ghost, art most High in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop if he be present) shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, towards the attainment of everlasting salvation; that

among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty

The COMMUNION.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting

life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Upon the Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (For the whole state of Christs Church militant here in earth) together with one or mo of these Collects last before rehearsed, concluding with the Blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat-bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the charges of the Parish.

¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomedly due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order

The COMMUNION.

is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved ; It is here declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, there bodily received, or unto any Corporal Presence of Christs natural flesh, and blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored, (for that were idolatry, to be abhorred of all faithful Christians) and the Natural body and blood of our Saviour Christ are in Heaven, and not here ; it being against the truth of Christs Natural body, to be at one time in more places then one.

The Ministration of Publick BAPTISM of Infants to be used in the Church.

THe people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together : as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church ; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

And note, that there shall be for every male-child to be baptized two Godfathers and one Godmother : and for every female, one Godfather, and two Godmothers.

When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer to the Curate. And then the Godfathers and Godmothers, and the people, with the Children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there shall say,

Hath this child been already baptized, or no ?

If they answer, No : *Then shall the Priest proceed as followeth.*

Dearly beloved, Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made a *lively member* of the same.

Then shall the Priest say,

Let us pray,

Almighty and everlasting God, who of thy great mercy didst save Noah

and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctifie the water to the mystical washing away of sin ; We beseech thee for thine infinite mercies that thou wilt mercifully look upon *this child* ; wash him and sanctifie him with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christs Church ; and being stedfast in faith, joyfull through hope, and rooted in charity, may so pass the waves of this troublefom world, that finally he may come to the land of everlasting life ;
there

Publick BAPTISM.

there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead; We call upon thee for *this infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask, let us that seek find; open the gate unto us that knock, that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. Amen.

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by S. Mark, in the tenth chapter, at the thirteenth verse.

S. Mark
10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those y^e brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture

and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleeve, that he will likewise favourably receive *this present infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this infant* to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this infant*, that *he* may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil

Publick BAPTISM.

devil and all his works, and constantly beleeve Gods holy word, and obediently keep his commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou beleeve in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou beleeve in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly beleeve.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ Then shall the Priest say,

OMerciful God, grant that the old Adam in *this child* may be so buried,

that the new man may be raised up in *him*.
Amen.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*.
Amen.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh.
Amen.

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end.
Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of his most precious side both water & blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,

Name this Child.

¶ And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ But if they certify, that the child is weak, it shall suffice to pour water upon it, saying the foresaid words,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ Then

Publick BAPTISM.

¶ Then the Priest shall say,

WE receive this child into the congregation of Christs flock, † and do signe him with the signe of the cross, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithfull souldier and servant unto his lives end. Amen.

¶ Then shall the Priest say,

Seing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling,

Our Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then shall the Priest say,

WE yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

¶ Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.

Forasmuch as *this child* hath promised by you his sureties to renounce the devil and all his works, to beleieve in God, and to serve him; Ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and beleieve to his souls health; and that *this child* may be vertuously brought up to lead a godly and a Christian life; remembring always that baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living:

¶ Then shall be said and say,

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

It is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the signe of the Cross in Baptism, the true Explication thereof, and the just reasons for the retaining of it may be seen in the xxxth Canon, first published in the year MDCXIV.

† Here the Priest shall make a cross up on the childs forehead.

Private BAPTISM.

The Ministration of Private BAPTISM of Children in houses.

THe Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer then the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

First let the Minister of the Parish (or in his absence, any other lawfull Minister that can be procured) with them that are present call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words:

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to receive him to thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection: And that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true Form of Baptism, by him privately before used: In which case he shall say thus,

I certify you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

But if the child were baptized by any other lawfull Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,

BY whom was this child baptized? Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

And if the Minister shall find by the answer of such as bring the child; that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of the true Christian people, saying thus,

ICertifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: for our Lord Jesus Christ doth not denie his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise;

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

S. Mark
10. 13.

After

Private BAPTISM.

¶ After the Gospell is read, the Minister shall make this brief exhortation upon the words of the Gospell.

Beloved, ye hear in this Gospell the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleve, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercy, and (as he hath promised in his holy Word) will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us;

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

Dost thou beleve in God the Father Almighty, maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou beleve in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly beleve.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ Then the Priest shall say,

WE receive this child into the congregation of Christs flock, and do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithfull souldier, and servant unto his lives end. Amen.

The Priest shall make a cross upon the childs forehead

6

¶ Then

Private BAPTISM.

¶ Then shall the Priest say,
Seeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ Then shall the Priest say,
WE yeeld thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection, so that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord.

Amen.

¶ Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.

Forasmuch as this Child hath promised by you his sureties, to renounce the devil and all his works, to beleieve in God, and to serve him; Ye must remember that it is your parts and duties to see

that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and beleieve to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life; remembring alway, that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ But if they which bring the infant to the Church do make such uncertain answers to the Priests questions, as that it cannot appear that the child was baptized with water, In the Name of the Father, and of the Son, and of the holy Ghost (which are essential parts of Baptism) then let the Priest baptize in the Form before appointed for publick Baptism of Infants; saving that as the dipping of the child in the Font, he shall use this form of words.

If thou art not already baptized, *N.* I baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

The ministrati^on of BAPTISM to such as are of riper years, and able to answer for themselves.

¶ When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, No: then shall the Priest say thus,

Dearly

BAPTISM of such as are of riper years.

Dearly beloved; Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have, that *they* may be baptized with water and with the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them*, and sanctifie *them* with the holy Ghost, that *they* being delivered from thy wrath may be received into the ark of Christs Church; and being stedfast in faith, joyfull through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleve, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Ba-

ptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, and as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock, that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by S. John, in the third Chapter beginning at the first verse.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he shall say this exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive

BAPTISM of such as are of riper years.

perceive the great necessitie of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last Chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause S. Peter the Apostle when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly beleve that he will favourably receive *these present persons*, truly repenting and coming unto him by faith, that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy

holy Spirit to *these persons*, that they may be born again and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now & for ever. Amen.

¶ Then the Priest shall speak to the persons to be baptized on this wise.

Well beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for, which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses; and this whole congregation, that ye will renounce the devil and all his works, and constantly beleve Gods holy Word, and obediently keep his commandments.

¶ Then shall the Priest demand of each of the persons to be baptized severally these questions following.

Question.

Dost thou renounce the devil & all his works, the vain pomp and glory of y^e world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

Dost thou beleve in God the Father Almighty, maker of heaven & earth? And in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And

BAPTISM of such as are of riper years.

And dost thou beleeve in the holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly beleeve.

Question.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

Then shall the Priest say,

O Merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them. *Amen.*

Grant that all carnal affections may die in them, and that all things belonging to the Spirit, may live & grow in them. *Amen.*

Grant that they may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that they being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of his most precious side both water & blood, and gave commandment to his disciples, that they should go teach all nations, & baptize them In the Name of the Father, the Son, and the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant y^e persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in

number of thy faithful & elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

Then shall the Priest say,

WE receive this person into the congregation of Christs flock, and I do sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil: and to continue Christs faithful soldier and servant unto his lives end. *Amen.*

Then shall the Priest say,

Seeing now, dearly beloved brethren, that these persons are regenerate and grafted into the body of Christs Church, let us give thanks unto almighty God for these benefits, and with one accord make our prayers unto him, that they may lead the rest of their life according to this beginning.

Then shall be said the Lords Prayer, all kneeling.

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

We yeeld thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that being now born again, and made heirs of everlasting salvation through our Lord Jesus Christ, they may continue thy servants, and attain thy promises through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. *Amen.*

Here the Priest shall make a cross upon the persons forehead.

A CATECHISM.

¶ Then all standing up; the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first.

FOrasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to beleeve in God, and to serve him; Ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

¶ It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be: that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word (Infant) for (Child or Person) as occasion requirerh.

(¶ And then, speaking to the new baptized persons, he shall proceed, and say,)

ANd as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died, and rose again for us, so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

A CATECHISM, that is to say, An Instruction to be learned of every person, before he be brought to be Confirmed by the Bishop.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should beleeve all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound to beleeve, and to do, as they have promised for thee?

Answer.

Yes verily, and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Chatechist.

Rehearse the Articles of thy belief.

Answer.

I Beleeve in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, he descended into hell, The third day he rose again from the dead, He ascended

A CATECHISM.

ascended into heaven, And sitteth at the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I beleieve in the holy Ghost, The holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to beleieve in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, & all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be?

Answer.

Ten,

Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord, thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, & do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God, is to beleieve in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father & mother. To honour and obey the King, and all that

are

A CATECHISM.

are put in authority under him. To submit my self to all my governours, teachers, spiritual pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word, or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and flandering. To keep my body in temperance, sobriety, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

My good child, know this, that thou art not able to do these things of thy self; nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Answer.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, & forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness & from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy & goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Question.

How many Sacraments hath Christ ordained in his Church?

Answer.

Two onely, as generally necessary to salvation, that is to say, Baptism; and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual grace.

Question.

What is the outward visible sign or form in Baptism?

Answer.

Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Question.

What is the inward and spiritual grace?

Answer.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin; and faith, whereby they stedfastly beleeve the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

CONFIRMATION

Answer.
For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.
What is the outward part or signe of the Lords Supper?

Answer.
Bread and Wine, which the Lord hath commanded to be received.

Question.
What is the inward part, or thing signified?

Answer.
The Body and Blood of Christ, which are verily and indeed taken and received by the faithfull in the Lords Supper.

Question.
What are the benefits whereof we are partakers thereby?

Answer.
The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question.
What is required of them who come to the Lords Supper?

Answer.
To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson in Evening Prayer openly in the Church instruct and examine so many children of his Parish as shall come unto him, as he shall think convenient; in some parts of this Catechism.

¶ And all Fathers, Mothers, Masters and Damas, shall cause their children, servants and apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Master tongue the Creed, the Lords Prayer, and the ten Commandments, they shall be brought to the Bishop, and every one shall have a Godfather, or a Godmother, for confirmation.

¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed the names of all such persons within his Parish, as he shall think he to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

The Order of CONFIRMATION, or laying on of hands upon those that are baptized and come to years of discretion

¶ Upon the day appointed all that are to be thus confirmed, being called, and standing in order before the Bishop, he (or some other Minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the ten Commandments: and can also answer to such other questions as in the short Catechism are contained: Which Order is very convenient to be observed, to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers pro-

mised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say
DO ye here in the presence of God and of this congregation renew the solemn promise and vow that was made in your name at your Baptism;

CONFIRMATION.

ratifying and confirming the same in your own persons, and acknowledging your selves bound to beleeve and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall answer thus,

I do.

The Bishop.

Our help is in the Name of the Lord;

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins, Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

Defend, O Lord, this thy child [or, this thy servant] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ Then shall the Bishop say,

The Lord be with you.

Answer.

And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty, We make our humble supplications unto thee for these thy servants upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this signe) of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The

The Form of Solemnization of Matrimony

¶ First the Banns of all that are to be married together, must be published in the Church three several Sundayes or Holy-days, in the time of Divine Service, immediately before the sentences for the Offertory: the Curate saying after the accustomed manner,

I Publish the Banns of marriage between *M.* of - and *N.* of -. If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.

¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the priest shall say,

Dearly beloved; we are gathered together here in the sight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: Into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient swearer with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the man

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her,

OF MATRIMONY.

comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee onely unto her, so long as ye both shall live.

¶ The man shall answer,

I will.

¶ Then shall the Priest say unto the woman,

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as ye both shall live?

¶ The woman shall answer,

I will.

¶ Then shall the Minister say,

Who giveth this woman to be married to this man?

¶ Then shall they give their troth to each other in this manner:

¶ The Minister receiving the woman at her fathers or friends hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth.

IN. take thee **N.** to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

IN. take thee **N.** to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, saying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say,

Let us pray,

O Eternal God, Creatour and preserver of all mankind, giver of all spiritual grace, the authour of everlasting life; Send thy blessing upon these thy servants; this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the people.

FOrasmuch as **N.** and **N.** have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands, I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall add this blessing.

God the Father, God the Son, God the holy Ghost bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then

OF MATRIMONY.

¶ Then the Minister or Clerke going to the Lords Table, shall say or sing this Psalm following.

Blessed are all they that fear the Lord:
and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine:
upon the walls of thy house.

Thy children like the olive-branches:
round about thy table.

Lo, thus shall the man be blessed: that
feareth the Lord.

The Lord from out of Sion shall so bless
thee: that thou shalt see Jerusalem in pro-
sperity all thy life long;

Yea, that thou shalt see thy childrens
children: and peace upon Israel.

Glory be to the Father, and to the Son:
and to the holy Ghost;

As it was in the beginning, is now, and
ever shall be: world without end. Amen.

¶ Or this Psalm.

God be merciful unto us, and bless
us: and shew us the light of his
countenance, and be merciful unto us.

That thy way may be known upon
earth: thy saving health among all na-
tions.

Let the people praise thee, O God: yea,
let all the people praise thee.

O let the nations rejoyce and be glad:
for thou shalt judge the folk righteously,
and govern the nations upon earth.

Let the people praise thee, O God: yea,
let all the people praise thee.

Then shall the earth bring forth her in-
crease: and God, even our own God shall
give us his blessing.

God shall bless us: and all the ends of
the world shall fear him.

Glory be to the Father, and to the Son:
and to the holy Ghost;

As it was in the beginning, is now,
and ever shall be: world without end.
Amen.

*¶ The Psalm ended, and the man and the woman
kneeling before the Lords Table, the Priest*

*standing at the Table, and turning his face to-
wards them shall say,*

Lord, have mercy upon us.

Answer.

Christ, have mercy upon us.

Minister.

Lord, have mercy upon us.

Our Father which art in Heaven, Hal-
lowed be thy Name. Thy kingdom
come. Thy will be done in earth, as it is
in Heaven. Give us this day our daily
bread. And forgive us our trespasses, as
we forgive them that trespass against us.
And lead us not into temptation: But de-
liver us from evil. Amen.

Minister.

O Lord, save thy servant, and thy hand-
maid;

Answer.

Who put their trust in thee.

Minister.

O Lord; send them help from thy holy
place.

Answer.

And evermore defend them.

Minister.

Be unto them a towre of strength,

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God
of Jacob, bless these thy servants,
and sowe the seed of eternal life in their
hearts, that whatsoever in thy holy Word
they shall profitably learn, they may in
deed fulfil the same. Look, O Lord, mer-
cifully upon them from heaven, and bless
them. And as thou didst send thy blessing
upon Abraham and Sarah, to their great
comfort: so vouchsafe to send thy blessing
upon these thy servants; that they obeying
thy will, and alway being in safety under
thy protection, may abide in thy love un-
to their lives end, through Jesus Christ
our Lord. Amen.

¶ This

*Beati-
munes,
Psalm.
128.*

*Dens
misere-
tur, Psalm.
67.*

OF MATRIMONY.

This Prayer may following shall be omitted, where the woman is past child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hast made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth, and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye Husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint

The Visitation of the Sick.

Ephe.
32.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that the reverence her husband.

Col. 3.
18.

And in his Epistle to the Colossians, S. Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord.

1 S. Pet.
3. 1.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of

the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the newly married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.

¶ The Order for the Visitation of the Sick.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parishes, who coming into the sick persons house, shall say,

PPeace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say, Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister.

O Lord, save thy servant;

to the Minister of the Parishes, who coming into the sick persons house, shall say,

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower.

Answer. From the face of his enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold, visit & relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen. Hear

The Visitation of the Sick.

Hear us, Almighty and most mercifull God, and Saviour; extend thy accustomed goodnes to this thy servant who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to him; that the sence of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painfull life ended he may dwell with thee in life everlasting through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dearely beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father, know you certainly that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

Take therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom

he receiveth. If ye endure chastning, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, wherof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodnes to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain: he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptism. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward God and man; so that accusing, and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do beleave as a Christian man should, or no.

¶ Here

The Visitation of the Sick.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOst thou beleefe in God the Father Almighty, maker of heaven and earth?

And in Iesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou beleefe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

¶ The sick person shall answer,

All this I stedfastly beleefe.

¶ Then shall the Minister examine whether he repents him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

¶ Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort,

Our Lord Iesus Christ, who hath left power to his Church, to absolve all sinners who truly repent and beleefe in

†

him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son; and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most mercifull God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailties; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Iesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

*In 10,
Domine,
peravi,
Psal. 71.*

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster un-

3

to

The Visitation of the Sick.

to many : but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, hast thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth up untill now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glorie be to the Father, and to the Son: and to the holy Ghost,

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Adding this.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

THE Almighty Lord, who is a most strong towre to all them that put their trust in him, to whom all things in heaven,

in earth, and under the earth do bow and obey; Be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. Amen.

¶ And after that shall say,

UNTO Gods gracious mercy and protection we commit thee. The Lord blefse thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ A Prayer for a sick child.

O Almighty God and mercifull Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visi^t him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

¶ A Prayer for a sick person, when there is but small hope of recovery.

O Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more y^e outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance

The Visitation of the Sick.

penitance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ *A commendatory prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creatour, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before

thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A prayer for persons troubled in mind, or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure, but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The COMMUNION of the Sick.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die whensoever it shall please almighty God to call them, the Curates shall diligently, from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The COMMUNION of the Sick.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth. Heb. 12. 5.

The Gospel.

Verily, verily I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. S. Joh. 5. 24.

¶ After which, the Priest shall proceed according to the Form before prescribed for the holy Communion, beginning at these words (Ye that do truly, &c.)

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to Communicate with the Sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, when the Priest, for more expedition, shall cut off the Form of the Visitation at the Psalm (In thee, O Lord, have I put my trust) and go straight to the Communion.

¶ In the time of the plague, sweat, or such other like contagious signs of sickness or diseases, when none of the Parish or neighbours can be gotten to Communicate with the sick in their houses for fear of the infection, upon special request of the diseased, the Minister may lawfully communicate with him.

The Order for the BURIAL of the Dead.

¶ Here is to be noted that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing,

I Am the Resurrection and the Life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.

skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. Job 1. 21. 2 Tim. 6. 7.

¶ After

S. Joh.
11. 25.
26.

Joh 19.
25, 26.
27.

At the BURIAL of the Dead.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, et
Radix,
Psal. 39.

I Said, I will take heed to my ways : that I offend not in my tongue.

I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

I held my tongue, and spake nothing : I kept silence, yea even from good words ; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou saist, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last : and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon : so shall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work : and their children thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper thou the

Domine
refugi-
um.
Psal. 90.

At the BURIAL of the Dead.

work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of S. Paul to the Corinthians.

1 Cor.
15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not

quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which was spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed) For this corruptible must put on incorruption, and this mortal must put on immortality.

So

At the BURIAL of the Dead.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortalitie, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yer, O Lord God most holy, O Lord most mighty, O holy and most mercifull Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not thy mercifull ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy & mercifull Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the bodie by some standing by, the Priest shall say,

FORasmuch as it hath pleased almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; Earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile bodie, that it may

be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things unto himself.

¶ Then shall be said or sung,

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. Revel. 14. 13.

¶ Then shall the Priest say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Priest.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithfull, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinfull world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever beleeveeth, shall live, though he die; and whosoever liveth and beleeveeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorrie as men without hope,

The CHURCHING of Women.

hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general Resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear

thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Child-birth, commonly called, The CHURCHING of Women.

¶ The Woman at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FOrasmuch as it hath pleased almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm)

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: & the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is mercifull.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I beleevd, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto y^e Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ Or this Psalm.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our

*Dilexi
quoni-
am, Psal
116.*

*Nisi Do-
minus,
Psa. 127*

A COMMINATION.

Our Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Minister.

O Lord, save this woman thy servant;

Answer.

Who putteth her trust in thee.

Minister.

Be thou to her a strong tower;

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray,

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth: Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord.

Amen.

¶ The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A COMMINATION, or Denouncing of Gods anger and judgments, against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall in the reading Pew or Pulsit, say,

Brethren, in the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dan-

†

gerous days, fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it.

¶ And the People shall answer and say,

Amen.

Minister.

Curfed is he that curseth his father and mother.

Answer.

Amen.

Minister.

Curfed is he that removeth his neighbours land-mark.

Answer.

Amen.

Minister.

Curfed is he that maketh the blind to go out of his way.

Answer.

Amen.

R

Minister

A COMMINATION.

Curfed is he that perverteth the judgement of the stranger, the fatherlefs, and widow.

Answer.

Amen.

Minifter.

Curfed is he that fmiteth his neighbour secretly.

Answer.

Amen.

Minifter.

Curfed is he that lieth with his neighbours wife.

Answer.

Amen.

Minifter.

Curfed is he that taketh reward to flay the innocent.

Answer.

Amen.

Minifter.

Curfed is he that putteth his truft in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minifter.

Curfed are the unmercifull, fornicatours, and adulterers, covetous perfons, idolaters, flanderers, drunkards, and extortioners.

Answer.

Amen.

Minifter.

NOW feeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadfull judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinfull life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearefull thing to fall into the hands of the living God: He shall pour down rain upon the

sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For so, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, & despised my correction. Then shall it be too late to knock when the door shall be shut, and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire, everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as scarlet, they shall be made white as snow: and though

Psa. 119.
25.

S. Mat.
3. 10.

Hebr.
10. 31.

Psa. 11. 6.

Ira. 26.
21.

Mal. 3. 2.

S. Mat.
3. 12.

I Thel.
5. 2, 3.

Rom. 2.
5.

Prov. 1.
28, 29, 30

S. Mat.
25. 10.
11, 12.

S. Mat.
25. 42.

Cor.
5. 2.

I Job.
4 &
3. 35, 36

S. Mat.
25. 30.

Ira. 1. 18.

Ezek.
18. 3
30.

I S J.
2. 1.

Ira. 5.

S. M.
11. 2
30.

S. M.
25. 3
34.

Mife-
mei,
Deus
Pfal.

A COMMINATION.

Ezek.
18. 31.
31.

though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithfull repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extrem malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

S. Mat.
11. 29.
30.

S. Mat.
23. 33.
34.

Miserere
mei,
Deus,
Psalm. 51.

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, Miserere mei, Deus

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee onely have I sinned, and

done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from bloud-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God; is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

A COMMINATION:

Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minister.

O Lord, save thy servants;

Answer.

That put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Name deliver us; be mercifull to us sinners for thy Names sake.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray,

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from

his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee onely it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the People say this that followeth, after the Minister.

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a mercifull God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ Then the Minister alone shall say,

The Lord blefs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE

T H E
P S A L M S
O F
D A V I D.

PSAL. I.

*Beatus vir qui non abiit.*Morning
prayer.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornfull.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

PSAL. II.

Quare fremuerunt gentes?

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall

laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

PSAL. III.

Domine, quid multiplicasti?

Lord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSAL. IV.

Caminuocarem.

Hear me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, onely that makest me dwell in safety.

PSAL. V.

Verba mea auribus.

Ponder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the bloud-thirsty and deceitfull man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name, shall be joyfull in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him, as with a shield.

PSAL. VI.

Domine ne.

***** Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure. Evening prayer.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

5 For in death no man remembreth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning, every night wash I my bed : and water my couch with my tears.

7 My

7 My beauty is gone for very trouble : and worn-away because of all mine enemies.

8 Away from me, all ye, that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSAL. VII.

Domine, Deus meus.

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Left he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thy self again.

8 The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong

and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bowe, and made it ready,

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutours.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit, and is fallen himself into the destruction that he made for other.

17 For his travel shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSAL. VIII.

Domine, Dominus noster.

O Lord our governour, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art minded of him : and the son of man, that thou visitest him ?

5 Thou madest him lower then the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our governour : how excellent is thy Name in all the world !

PSAL.

PSAL. IX.

*Confitebor tibi.*Morning
prayer.

Will give thanks unto thee, O
 I Lord, with my whole heart: I
 will speak of all thy marvellous
 works.

2 I will be glad and rejoyce in thee:
 yea, my songs will I make of thy Name, O
 thou most Highest.

3 While mine enemies are driven
 back: they shall fall and perish at thy pre-
 sence.

4 For thou hast maintained my right,
 and my cause: thou art set in the throne
 that judgest right.

5 Thou hast rebuked the heathen, and
 destroyed the ungodly: thou hast put out
 their name for ever and ever.

6 O thou enemy, destructions are come
 to a perpetual end: even as the cities which
 thou hast destroyed: their memorial is
 perished with them.

7 But the Lord shall endure for ever:
 he hath also prepared his seat for judge-
 ment.

8 For he shall judge the world in right-
 eousness: and minister true judgement
 unto the people.

9 The Lord also will be a defence for
 the oppressed: even a refuge in due time
 of trouble.

10 And they that know thy Name, will
 put their trust in thee: for thou, Lord,
 hast never failed them that seek thee.

11 O praise the Lord which dwelleth in
 Sion: shew the people of his doings.

12 For when he maketh inquisition for
 blood, he remembreth them: and forget-
 teth not the complaint of the poor.

13 Have mercy upon me, O Lord, con-
 sider the trouble which I suffer of them that
 hate me: thou that liftest me up from the
 gates of death.

14 That I may shew all thy praises
 within the ports of the daughter of Sion:
 I will rejoyce in thy salvation.

15 The heathen are sunk down in the
 pit that they made: in the same net which
 they hid privily, is their foot taken.

16 The Lord is known to execute judge-

ment: the ungodly is trapped in the work
 of his own hands.

17 The wicked shall be turned into
 hell: and all the people that forget God.

18 For the poor shall not alway be for-
 gotten: the patient abiding of the meek
 shall not perish for ever.

19 Up Lord, and let not man have the
 upper hand: let the heathen be judged in
 thy sight.

20 Put them in fear, O Lord: that the
 heathen may know themselves to be but
 men.

PSAL. X.

Ut quid, Domine?

Why standest thou so far off, O
 Lord: and hidest thy face in the
 needfull time of trouble?

2 The ungodly for his own lust doth
 persecute the poor: let them be taken in
 the crafty wiliness that they have imagi-
 ned.

3 For the ungodly hath made boast
 of his own hearts desire: and speaketh
 good of the covetous whom God abhor-
 reth.

4 The ungodly is so proud, that he ca-
 reth not for God: neither is God in all his
 thoughts.

5 His ways are alway grievous: thy
 judgements are far above out of his sight,
 and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I
 shall never be cast down: there shall no
 harm happen unto me.

7 His mouth is full of cursing, deceit,
 and fraud: under his tongue is ungodliness
 and vanity.

8 He sitteth lurking in the theevish
 corners of the streets: and privily in his
 lurking dens doth he murder the innocent;
 his eyes are set against the poor.

9 For he lieth waiting secretly, even as
 a lion lurketh he in his den: that he may
 ravish the poor.

10 He doth ravish the poor: when he
 getteth him into his net.

11 He falleth down and humbleth him-
 self: that the congregation of the poor may
 fall into the hands of his captains.

12 He

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.

PSAL. XL

In Domino confido.

IN the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lidstry the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

†

PSAL. XII.

Salvum me fac.

***** Elp me, Lord, for there is not one Evening prayer.

H godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor.

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

PSAL. XIII.

Usque quo, Domine?

HOW long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and beset in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me, will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath

‡

hath

hath dealt so lovingly with me : yea, I will praise the name of the Lord most Highest.

PSAL. XIV.

Dixit insipiens.

THe fool hath said in his heart : There is no God.

2 They are corrupt and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none, that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing, and bitterness : their feet are swift to shed blood.

7 Destruction, and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief, eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoyce, and Israel shall be glad.

PSAL. XV.

Domine, quis habitabit.

Lord, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life : and doeth the thing, which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them, that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSAL. XVI.

Conserua me, Domine.

Preserve me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such, as excell in vertue.

4 But they, that run after another God, shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSAL.

PSAL. XVII.

Exaudi, Domine.

Hear the right, O Lord, consider my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed, that my mouth shall not offend.

4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindness, thou that art the Saviour of them, which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly, that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy

presence in righteousness: and when I awake up after, thy likeness, I shall be satisfied with it.

PSAL. XVIII.

Diligam te, Domine.

***** Will love thee, O Lord, my strength; the Lord is my strong rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled, and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the Cherubims, and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hailstones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hailstones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world

were discovered at thy chiding, O Lord :
at the blasting of the breath of thy displea-
sure.

16 He shall send down from on high
to fetch me : and shall take me out of ma-
ny waters.

17 He shall deliver me from my strong-
est enemy, and from them, which hate me;
for they are too mighty for me.

18 They prevented me in the day of my
trouble: but the Lord was my upholder.

19 He brought me forth also into a
place of liberty : he brought me forth,
even because he had a favour unto me.

20 The Lord shall reward me after my
righteous dealing : according to the clean-
ness of my hands shall he recompense me.

21 Because I have kept the ways of the
Lord : and have not forsaken my God, as
the wicked doth.

22 For I have an eye unto all his laws :
and will not cast out his commandments
from me.

23 I was also uncorrupt before him :
and eschewed mine own wickedness.

24 Therefore shall the Lord reward
me after my righteous dealing : and ac-
cording unto the cleanness of my hands in
his eye-sight.

25 With the holy thou shalt be holy :
and with a perfect man thou shalt be per-
fect.

26 With the clean thou shalt be clean :
and with the froward thou shalt learn frow-
wardness.

27 For thou shalt save the people, that
are in adversity : and shalt bring down
the high looks of the proud.

28 Thou also shalt light my candle: the
Lord my God shall make my darkness to
be light.

29 For in thee I shall discomfit an host
of men : and with the help of my God I
shall leap over the wall.

30 The way of God is an undefiled
way : the word of the Lord also is tried in
the fire; he is the defender of all them, that
put their trust in him.

31 For who is God, but the Lord : or
who hath any strength, except our God?

32 It is God, that girdeth me with
strength of war: and maketh my way
perfect.

33 He maketh my feet like harts feet :
and setteth me up on high.

34 He teacheth mine hands to fight; and
mine arms shall break even a bowe of steel.

35 Thou hast given me the defence of
thy salvation : thy right hand also shall
hold me up, and thy loving correction
shall make me great.

36 Thou shalt make room enough un-
der me for to go : that my footsteps shall
not slide.

37 I will follow upon mine enemies,
and overtake them : neither will I turn a-
gain till I have destroyed them.

38 I will smite them, that they shall not
be able to stand : but fall under my feet.

39 Thou hast girded me with strength
unto the battel : thou shalt throw down
mine enemies under me.

40 Thou hast made mine enemies also
to turn their backs upon me : and I shall
destroy them, that hate me.

41 They shall cry, but there shall be
none to help them: yea even unto the Lord
shall they cry, but he shall not hear them.

42 I will beat them as small as the
dust before the wind : I will cast them out
as the clay in the streets.

43 Thou shalt deliver me from the stri-
vings of the people : and thou shalt make
me the head of the heathen.

44 A people, whom I have not known:
shall serve me.

45 As soon as they hear of me they
shall obey me : but the strange children
shall dissemble with me.

46 The strange children shall fail : and
be afraid out of their prisons.

47 The Lord liveth, and blessed be my
strong helper : and praised be the God of
my salvation.

48 Even the God, that seeth that I be a-
venged; and subdueth the people unto me.

49 It is he, that delivereth me from my
cruel enemies, and setteth me up above
mine adversaries : thou shalt rid me from
the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his king: and sheweth loving kindness unto David his Anointed, and unto his Seed for evermore.

PSAL. XIX.

*Caeli enarrant.*Morning
prayer.

***** He heavens declare the glory of
T God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech, nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a Bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then honey, and the honey-comb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be always acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

PSAL. XX.

Exaudiat te Dominus.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

PSAL. XXI.

Domine, in virtute tua.

THE King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever, and ever.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his

his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

PSAL. XXII.

Deus, Deus meus.

*****Y God, my God, look upon
M me, why hast thou forsaken
me : and art so far from my
health, and from the words
of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou Worship of Israel.

4 Our fathers hoped in thee ; they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he, that took me out of my mothers womb : thou wast my hope, when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a porter, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands, and my feet, I may tell all my bones : they stand staring, and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lions mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye, that fear him : magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them, that fear him.

26 The poor shall eat, and be satisfied : they, that seek after the Lord, shall praise

praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: & he is the governour among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they, that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

PSAL. XXIII.

Dominus regit me.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me against them, that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

PSAL. XXIV.

Domini est terra.

*****He earth is the Lords, and all
 * T * that therein is: the compass of
 * * the world, and they that dwell
 * * therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of

the Lord: or who shall rise up in his holy place?

4 Even he, that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them, that seek him: even of them, that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSAL. XXV.

Ad te, Domine, levavi.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 O remember not the sins, and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious, and righteous is the Lord: therefore will he teach sinners in the way.

8 Them,

8 Them, that are meek, shall he guide in judgement: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto such as keep his covenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way, that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them, that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity, and misery: and forgive me all my sin.

18 Consider mine enemies how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

PSAL. XXVI.

Judica me, Domine.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar.

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the bloud-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be mercifull unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

PSAL. XXVII.

Domineus illuminatio.

***** He Lord is my light, and my sal-
* **T** * vation, whom then shall I fear: Evening
* * * the Lord is the strength of my prayer.
***** life, of whom then shall I be
afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Harken unto my voice, O Lord, when

when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father, and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I beleve verily to see the goodness of the Lord in the land of the living.

16 O tarrie thou the Lords leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

PSAL. XXVIII.

Ad te, Domine.

UNto thee will I cry, O Lord my strength : think no scorn of me, lest if thou make as though thou hearest not, I become like them, that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly, and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield, my heart hath trusted in him, and I am helped : therefore my heart dan- ceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholsom defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSAL. XXIX.

Afferte Domino.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship, and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the Sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar-trees : yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the binds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water- flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

PSAL.

PSAL. XXX.

*Exaltabo te, Domine.*Morning
prayer.

Will magnifie thee, O Lord, for
 thou hast set me up : and not
 made my foes to triumph over
 me.

2 O Lord my God, I cried unto thee :
 and thou hast healed me.

3 Thou, Lord, hast brought my soul
 out of hell : thou hast kept my life from
 them, that go down to the pit.

4 Sing praises unto the Lord, O ye
 faints of his : and give thanks unto him
 for a remembrance of his holiness.

5 For his wrath endureth but the
 twinkling of an eye, and in his pleasure is
 life : heaviness may endure for a night, but
 joy cometh in the morning.

6 And in my prosperity I said, I shall
 never be removed : thou, Lord, of thy
 goodness hast made my hill so strong.

7 Thou didst turn thy face from me :
 and I was troubled.

8 Then cried I unto thee, O Lord : and
 gat me to my Lord right humbly.

9 What profit is there in my blood :
 when I go down to the pit ?

10 Shall the dust give thanks unto
 thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy up-
 on me : Lord, be thou my helper.

12 Thou hast turned my heaviness in-
 to joy : thou hast put off my sackcloth,
 and girded me with gladness.

13 Therefore shall every good man
 sing of thy praise without ceasing : O
 my God, I will give thanks unto thee for
 ever.

PSAL. XXXI.

In te, Domine, speravi.

IN thee, O Lord, have I put my trust : let
 me never be put to confusion, deliver
 me in thy righteousness.

2 Bow down thine ear to me : make
 haste to deliver me.

3 And be thou my strong rock, and
 house of defence : that thou mayest save me.

4 For thou art my strong rock, and
 my castle : be thou also my guide, and
 lead me for thy Names sake.

5 Draw me out of the net, that they
 have laid privily for me : for thou art my
 strength.

6 Into thy hands I commend my spirit :
 for thou hast redeemed me, O Lord, thou
 God of truth.

7 I have hated them, that hold of su-
 perstitious vanities : and my trust hath
 been in the Lord.

8 I will be glad, and rejoyce in thy mer-
 cy : for thou hast considered my trouble,
 and hast known my soul in adversities.

9 Thou hast not shut me up into the
 hand of the enemy : but hast set my feet
 in a large room.

10 Have mercy upon me, O Lord, for
 I am in trouble : and mine eye is consumed
 for very heaviness ; yea, my soul, and my
 body.

11 For my life is waxen old with heavi-
 ness : and my years with mourning.

12 My strength faileth me, because of
 mine iniquity : & my bones are consumed.

13 I became a reproof among all mine
 enemies, but especially among my neigh-
 bours : and they of mine acquaintance were
 afraid of me, and they, that did see me
 without, conveyed themselves from me.

14 I am clean forgotten, as a dead man
 out of mind : I am become like a broken
 vessel.

15 For I have heard the blasphemy of
 the multitude : and fear is on every side,
 while they conspire together against me, &
 take their counsel to take away my life.

16 But my hope hath been in thee, O
 Lord : I have said, Thou art my God.

17 My time is in thy hand, deliver me
 from the hand of mine enemies : and from
 them, that persecute me.

18 Shew thy servant the light of thy
 countenance : and save me for thy mercies
 sake.

19 Let me not be confounded, O Lord,
 for I have called upon thee : let the ungod-
 ly be put to confusion, and be put to silence
 in the grave.

20 Let the lying lips be put to silence :
 which cruelly, disdainfully, and despitiful-
 ly speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them, that fear thee: and that thou hast prepared for them, that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them, that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye, that put your trust in y^e Lord.

PSAL. XXXII.

Beati, quorum.

Evening
prayer.

Blessed is he, whose unrighteous-
ness is forgiven: and whose sin
is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day, and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.

7 For this shall every one, that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way, wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse, and mule, which have no understanding: whose mouths must be held with bit, and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but who so putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull all ye, that are true of heart.

PSAL. XXXIII.

Exultate, justi.

R Ejoyce in the Lord, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousness, and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye, that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk, that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them, that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king, that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them, that fear him: and upon them, that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, & our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindness, O Lord, be upon us: like as we do put our trust in thee.

PSAL. XXXIV.

Benedicam Domino.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I fought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: & their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them, that fear him: and delivereth them.

8 O tast, and see, how gracious the Lord is: blessed is the man, that trusteth in him.

9 O fear the Lord, ye, that are his Saints: for they, that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they, who seek the Lord, shall want no manner of thing, that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he, that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them, that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them, that are of a contrite heart: and will save such, as be of an humble spirit.

19 Great are the troubles of the righteous: but y Lord delivereth him out of all.

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they, that hate the righteous, shall be desolate.

22 The Lord delivereth the souls of his servants: and all they, that put their trust in him, shall not be destitute.

PSAL. XXXV.

Judica me, Domine.

* P * Lead thou my cause, O Lord, with
* * * * * them, that strive with me: and
* * * * * fight thou against them, that
* * * * * fight against me.

2 Lay hand upon the shield, and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them, that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind: and the Angel of the Lord scatter-
ing them. 6 Let

Morning
prayer.

6 Let their way be dark, and slippery : and let the Angel of the Lord persecute them.

7 For they have privily laid a net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyfull in the Lord : it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him, that is too strong for him : yea, the poor, and him that is in misery, from him, that spoileth him ?

11 False witnesses did rise up : they laid to my charge things, that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother : I went heavily, as one, that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities, which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them, that are mine enemies, triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why ? Their communing is not

for peace : but they imagine deceitfull words against them, that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoyce at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSAL. XXXVI.

Dixit injustus.

MY heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the

strong mountains: thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast: How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them, that know thee: and thy righteousness unto them, that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

PSAL. XXXVII.

Noli amulari.

Evening
prayer.

***** Ret not thy self because of the
F ungodly: neither bethou envi-
ous against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, whose way doth prosper, against the man, that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they, that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen, that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such, as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perillous time: in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such, as are blessed of God, shall possess the land: and they, that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old

old : and yet saw I never the righteous
forsaken, nor his seed begging their
bread.

26 The righteous is ever merciful, and
lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his, that be godly, but they are preserved for ever.

29 The unrighteous shall be punished:
as for the seed of the ungodly, it shall be
rooted out.

30 The righteous shall inherit the land:
and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom; and his tongue will be talking of judgement.

32 The law of his God is in his heart :
and his goings shall not slide.

33 The ungodly seeth the righteous:
and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous
cometh of the Lord: who is also their
strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

PSAL. XXXVII.

Domine, ne in favore.

Ut me not to rebuke, O Lord, in
P thine anger: neither chasten me
 in thy heavy displeasure.

2 For thine arrows stick fast in
me : and thy hand presseth me fore.

3 There is no health in my flesh, because
of thy displeasure: neither is there any rest
in my bones, by reason of my sin.

4 For my wickednesses are gone over my head ; and are like a foreburden, too heavy for me to bear.

5 My wounds stink, and are corrupt :
through my foolishness.

6 I am brought into so great trouble,
and misery: that I go mourning all the
day long.

7 For my loyns are filled with a sore
disease: and there is no whole part in my
body.

8 I am feeble, and fore smitten : I have
roared for the very disquietness of my
heart.

9 Lord, thou knowest all my desire:
and my groaning is not hid from thee.

10 My heart panteth, my strength hath
failed me: and the sight of mine eyes is
gone from me.

11 My lovers, and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also, that sought after my life,
laid snares for me: and they, that went
about to do me evil, talked of wickedness,
and imagined deceit all the day long.

13 As for me, I was like a deaf man,
and heard not: and as one, that is dumb,
who doth not open his mouth.

14 I became even as a man, that hear-
eth not: and in whose mouth are no re-
proofs.

15 For in thee, O Lord, have I put my
trust: thou shalt answer for me, O Lord
my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoyced greatly against me.

17 And I, truly, am set in the plague :
and

and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they, that hate me wrongfully, are many in number.

20 They also, that reward evil for good, are against me: because I follow the thing that good is.

21 Forake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

PSAL. XXXIX.

Dixi, custodiam.

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words, but it was pain, and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled : and at the last I spake with my tongue,

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell, who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : & make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSAL. XL.

Expectans expectavi.

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire, and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man, that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works, which thou hast done, like as be also thy thoughts, which are to usward : and yet there is no man, that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in y great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy, and truth: from the great congregation.

14 Withdraw not thou thy mercy from me,

me, O Lord : let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are mo in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it: let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those, that seek thee, be joyfull, and glad in thee : and let such as love thy salvation say alway, The Lord be praised:

20 As for me, I am poor, and needy : but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

PSAL. XLI.

Beatus, qui intelligit.

1 Blessed is he, that considereth the poor, and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be mercifull unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed

against him: and now that he dieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favour'est me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

PSAL. XLII.

Quemadmodum.

1 Like as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

PSAL. XLIII.

Judica me, Deus.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull, and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy, and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

PSAL. XLIV.

Deus, auxilium.

Morning prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm,

and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they, which hate us, spoil our goods.

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me;

17 For the voice of the slanderer, and blasphemer: for the enemy, and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way;

20 No, nor when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our souls brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

PSAL. XLV.

Ernstavis cor meum.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty: according to thy worship, and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the Kings enemies.

7 Thy seat, O God, endureth for ever: thy sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of Myrrh, Aloes, and Cassia: out of the Ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in

thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins, that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy, and gladness shall they be brought: & shall enter into thy Kings palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people give thanks unto thee, world without end.

PSAL. XLVI.

Deus noster refugium.

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage, and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bowe, and knapeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

PSAL. XLVII.

Omnes gentes, plaudite.

Evening
Prayer.

***** Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the Worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSAL. XLVIII.

Magnus Dominus.

Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-side lieth the city of the great King, God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to see such things: they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them y^e come after.

13 For this God is our God for ever, and ever: he shall be our guide unto death.

PSAL. XLIX.

Audite hac, omnes.

OHear ye this, all ye people: ponder it with your ears, all ye, that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will incline mine ear to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness: and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it cost more to redeem their souls: so that he must let that alone for ever;

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation

generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

PSAL. L.

Dominus deorum.

Morning
prayer. ***** He Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: & the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testify against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou, that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most High.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth?

17 Whereas thou hast to be reformed, and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother; yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things, that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks, and praise, he honoureth me: and to him, that

ordereth his conversation right, will I shew
the salvation of God, *Psalm 112*

PSAL. LI. *Oms 1101 16*

Miserere mei, Deus. *1101 8*

HAve mercy upon me, O God, after
thy great goodness: according to
the multitude of thy mercies do away
mine offences. *Psalm 112*

2 Wash me thoroughly from my wick-
edness: and cleanse me from my sin.

3 For I knoweledge my faults: and my
sinis ever before me.

4 Against thee onely have I sinned, and
done this evil in thy sight: that thou might-
est be justified in thy saying, and clear,
when thou art judged.

5 Behold, I was shapen in wickedness:
and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the in-
ward parts: and shalt make me to under-
stand wisdom secretly.

7 Thou shalt purge me with hyssop:
and I shall be clean: thou shalt wash me,
and I shall be whiter then snow.

8 Thou shalt make me hear of joy, and
gladness: that the bones, which thou hast
broken, may rejoyce.

9 Turn thy face from my sins: and put
out all my misdeeds.

10 Make me a clean heart, O God: and
renew a right spirit within me.

11 Cast me not away from thy presence:
and take not thy holy Spirit from me.

12 O give me the comfort of thy help
again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto
the wicked: and sinners shall be convert-
ed unto thee.

14 Deliver me from bloud, guiltiness;
O God, thou that art the God of my
health: and my tongue shall sing of thy
righteousness.

15 Thou shalt open my lips, O Lord:
and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else
would I give it thee: but thou delightest
not in burnt-offerings.

17 The sacrifice of God is a troubled
spirit: a broken, and contrite heart, O
God, shalt thou not despise.

18 O be favourable, and gracious unto
Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the
sacrifice of righteousness, with the burnt-
offerings, and oblations: then shall they
offer young bullocks upon thine altar.

PSAL. LII. *David 1101 16*

Quid gloriaris? *1101 16*

Why boastest thou thy self, thou ty-
rant; that thou canst do mischief;

2 Where is the goodness of God: en-
derest thou daily?

3 Thy tongue imagineth wickedness,
and with lies thou cuttest like a sharp ra-
sor.

4 Thou hast loved unrighteousness,
more then goodness: and to talk of lies
more then righteousness.

5 Thou hast loved to speak all words,
that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee
for ever: he shall take thee, and pluck
thee out of thy dwelling, and root thee out
of the land of the living.

7 The righteous also shall see this, and
fear: and shall laugh him to scorn.

8 Lo, this is the man, that took not
God for his strength: but trusted unto the
multitude of his riches, and strengthened
himself in his wickedness.

9 As for me, I am like a green olive-tree
in the house of God: my trust is in the ten-
der mercy of God for ever, and ever.

10 I will always give thanks unto thee
for that thou hast done: and I will hope in
thy Name, for thy saints like it well.

PSAL. LIII.

David insipiens. *1101 16*

***** He foolish body hath said in his
heart: There is no God.

***** 2 Corrupt are they, and be-
come abominable in their wick-
edness: there is none, that doeth good.

3 God looked down from heaven upon
the children of men: to see if there were
any, that would understand, and seek after
God.

4 But they are all gone out of the way,
they are altogether become abominable:
there is also none, that doeth good, no not
one.

5 Are

Evening
prayer.

5 Are not they without understanding, that work wickedness, eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him, that besieged thee: thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Zion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

PSAL. LIV.

Dans. in Nomini.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

PSAL. LV.

Exaudi. Dans.

Hear my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O when I had wings like a dove: for then would I flee away and be at rest.

7 Then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the furious wind and tempest.

9 Destroy their tongues, O Lord: and divide them: for I have spied unrighteousness, and strife in the city.

10 Day and night they go about within the walls thereof: mischief also, and sorrow are in the midst of it.

11 Wickedness is therein: deceit, and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary, that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle, that was against me: for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his

his words were smoother then oyl, and yet be they very words.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them, thou, O God, shalt bring them into the pit of destruction.

25 The bloud-thirsty, and deceitfull men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

PSAL. LVI.

Miserere mei, Deus.

BE mercifull unto me, O God, for man goeth about to devour me:

he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many, that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his words: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all, that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my sittings: put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know: for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

PSAL. LVII.

Miserere mei, Deus.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God: even unto the God, that shall perform the cause, which I have in hand.

3 He shall send from heaven: and save me from the reproof of him, that would eat me up.

4 God shall send forth his mercy, and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears, and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory, awake, lute, and harp: I myself will awake righteously.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

PSAL. LVIII.

Si verè utique.

ARE your minds set upon righteousness, O ye congregation: and do ye judge the thing, that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous, as the poyson

son of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions. O Lord: let them fall away like water that runneth apace, and when they shoor their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

PSAL. LIX.

Eripe me de inimicis.

***** Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

†

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plentifully: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down; O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of curling and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my mercifull God.

PSAL. LX.

Deus, repulisti nos.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim

Ephraim also is the strength of my head ;
Judah is my law-giver.

8 Moab is my wash-pot, over Edom
will I cast out my shoe : Philistia be thou
glad of me.

9 Who will lead me into the strong ci-
ty : who will bring me into Edom ?

10 Hast not thou cast us out, O God :
Wilt not thou, O God, go out with our
hofs ?

11 O be thou our help in trouble : for
vain is the help of man.

12 Through God will we do great
acts : for it is he that shall tread down our
enemies.

PSAL. LXI.

Exaudi, Deus.

Hear my crying, O God : give ear un-
to my prayer.

2 From the ends of the earth will I call
upon thee : when my heart is in heavi-
ness.

3 O set me up upon the rock that is
higher then I : for thou hast been my
hope, and a strong towre for me against the
enemy.

4 I will dwell in thy tabernacle for e-
ver : and my trust shall be under the co-
vering of thy wings.

5 For thou, O Lord, hast heard my
desires : and hast given an heritage unto
those that fear thy Name.

6 Thou shalt grant the King a long life,
that his years may endure throughout all
generations.

7 He shall dwell before God for ever :
O prepare thy loving mercy and faithful-
ness, that they may preserve him.

8 So will I always sing praise unto
thy Name : that I may daily perform my
vows.

PSAL. LXII.

Nonne Deo.

*****Y soul truly waiteth still upon
*****M God : for of him cometh my
*****salvation.

2 He verily is my strength
and my salvation : he is my defence, so
that I shall not greatly fall.

3 How long will ye imagine mischief a-
gainst every man : ye shall be slain, all the
sort of you ; yea, as a tottering wall shall
ye be, and like a broken hedge.

4 Their device is onely how to put
him out whom God will exalt : their de-
sight is in lies, they give good words
with their mouth, but curse with their
heart.

5 Nevertheless, my soul, wait thou still
upon God : for my hope is in him.

6 He truly is my strength and my salva-
tion : he is my defence, so that I shall not
fall.

7 In God is my health and my glo-
ry : the rock of my might, and in God is
my trust.

8 O put your trust in him alway, ye peo-
ple : pour out your hearts before him, for
God is our hope.

9 As for the children of men, they are
but vanity : the children of men are de-
ceitfull upon the weights, they are altoge-
ther lighter then vanity it self.

10 O trust not in wrong and robbery,
give not your selves unto vanity : if
riches increase, set not your heart upon
them.

11 God spake once, and twice I have
also heard the same : That power belong-
eth unto God.

12 And that thou Lord art mercifull :
for thou rewardest every man according to
his work.

PSAL. LXIII.

Deus, Deus meus.

O God, thou art my God : early will
I seek thee.

2 My soul thirsteth for thee, my flesh
also longeth after thee : in a barren and
dry land where no water is.

3 Thus have I looked for thee in holi-
ness : that I might behold thy power and
glory.

4 For thy loving kindness is better
then the life it self : my lips shall praise
thee.

5 As long as I live will I magnifie thee
on this manner : and lift up my hands in
thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyfull lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangereth upon thee: thy right hand hath upholden me.

10 These also, that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoyce in God, all they also, that swear by him, shall be commended: for the mouth of them, that speak lies, shall be stopped.

PSAL. LXIV.

Exaudi, Deus.

Hear my voice, O God, in my prayer: preserve my life from the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They incourage themselves in mischief: and commune among themselves, how they may lay snares, and say, That no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that who so seeth them shall laugh them to scorn.

9 And all men, that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they, that are true of heart, shall be glad.

PSAL. LXV.

Te decet hymnus.

***** Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou mercifull unto our sins.

4 Blessed is the man, whom thou choolest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou, that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou, that makest the outgoings of the morning and evening to praise thee.

9 Thou vifitest the earth, and blestest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blestest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys

Evening prayer.

valleys also shall stand so thick with corn,
that they shall laugh and sing.

PSAL. LXVI.
Jubilare Deo.

O Be joyfull in God, all ye lands: sing
praises unto the honour of his Name,
make his praise to be glorious.

2 Say unto God, O how wonderfull
art thou in thy works: through the great-
ness of thy power shall thine enemies be
found liars unto thee.

3 For all the world shall worship thee:
sing of thee, and praise thy Name.

4 O come hither, and behold the works
of God: how wonderfull he is in his doing
toward the children of men.

5 He turned the sea into dry land: so
that they went through the water on foot;
there did we rejoyce thereof.

6 He ruleth with his power for ever, his
eyes behold the people: and such, as will
not beleeve, shall not be able to exalt
themselves.

7 O praise our God, ye people: and
make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suf-
fereth not our feet to slip.

9 For thou, O God, hast proved us:
thou also hast tried us, like as silver is
tried.

10 Thou broughtest us into the snare:
and laidst trouble upon our loins.

11 Thou sufferedst men to ride over
our heads: we went through fire and wa-
ter, and thou broughtest us out into a
wealthy place.

12 I will go into thine house with
burnt-offerings: and will pay thee my
vows, which I promised with my lips, and
spake with my mouth, when I was in
trouble.

13 I will offer unto thee fat burnt-
sacrifices, with the incense of rams: I will
offer bullocks and goats.

14 O come hither, and hearken, all ye,
that fear God: and I will tell you, what he
hath done for my soul.

15 I called unto him with my mouth:
and gave him praises with my tongue.

16 If I incline unto wickedness with

mine heart: the Lord will not hear me.

17 But God hath heard me: and con-
sidered the voice of my prayer.

18 Praised be God, who hath not cast
out my prayer: nor turned his mercy
from me.

PSAL. LXVII.

Deus miseratur.

God be mercifull unto us, and blese us:
and shew us the light of his counte-
nance, and be mercifull unto us;

2 That thy way may be known upon
earth: thy saving health among all nati-
ons.

3 Let the people praise thee, O God:
yea, let all the people praise thee.

4 O let the Nations rejoyce, & be glad:
for thou shalt judge the folk righteously,
and govern the nations upon earth.

5 Let the people praise thee, O God:
let all the people praise thee.

6 Then shall the earth bring forth her
increase: and God, even our own God,
shall give us his blessing.

7 God shall blese us: and all the ends of
the world shall fear him.

PSAL. LXVIII.

Exurgat Deus.

*******E**t God arise, and let his ene-
mies be scattered: let them also
so, that hate him, flee before
him.

2 Like as the smoke vanisheth, so shalt
thou drive them away: and like as wax
melteth at the fire, so let the ungodly pe-
rish at the presence of God.

3 But let the righteous be glad, and re-
joyce before God: let them also be mer-
ry, and joyfull.

4 O sing unto God, and sing praises un-
to his Name: magnifie him, that rideth up-
on the heavens, as it were upon an horse;
praise him in his Name, yea and rejoyce
before him.

5 He is a father of the fatherless, and de-
fendeth the cause of the widows: even God
in his holy habitation.

6 He is the God, that maketh men to
be of one mind in an house, and bring-
eth the prisoners out of captivity: but let-
teth

reth the runagates continue in scarcenes.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the house hold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord.

33 Who sitteth in the heavens overall from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people: Blessed be God.

Evening
prayer.

PSAL. LXIX.

Saluum me fac.

1. Ave me, O God: for the waters
are come in, even unto my soul.

2. I stick fast in the deep mire,
where no ground is: I am come
into deep waters, so that the floods run
over me.

3. I am weary of crying, my throat is
dry: my sight faileth me for waiting fo
long upon my God.

4. They, that hate me without a cause,
are more then the hairs of my head: they,
that are mine enemies, and would destroy
me guiltless, are mighty.

5. I paid them the things that I never
took: God, thou knowest my simpleness,
and my faults are not hid from thee.

6. Let not them, that trust in thee, O
Lord God of hosts, be ashamed for my
cause: let not those, that seek thee, be
confounded through me, O Lord God of
Israel.

7. And why? for thy sake have I suffered
reproof: shame hath covered my face.

8. I am become a stranger unto my
brethren: even an alien unto my mothers
children.

9. For the zeal of thine house hath even
eaten me: and the rebukes of them, that
rebuked thee, are fallen upon me.

10. I wept and chastened my self with
fastings: and that was turned to my re-
proof.

11. I put on sackcloth also: and they
jested upon me.

12. They, that sit in the gate, speak a-
gainst me: and the drunkards make songs
upon me.

13. But, Lord, I make my prayer unto
thee: in an acceptable time.

14. Hear me, O God, in the multitude
of thy mercy: even in the truth of thy sal-
vation.

15. Take me out of the mire, that I sink
not: O let me be delivered from them that
hate me, and out of the deep waters.

16. Let not the water-flood drown me,
neither let the deep swallow me up: and
let not the pit shut her mouth upon me.

17. Hear me, O Lord, for thy loving
kindness is comfortable: turn thee unto
me according to the multitude of thy
mercies.

18. And hide not thy face from thy ser-
vant, for I am in trouble: O haste thee and
hear me.

19. Draw nigh unto my soul and save
it: O deliver me because of mine enemies.

20. Thou hast known my reproof, my
shame, and my dishonour: mine adver-
saries are all in thy sight.

21. Thy rebuke hath broken my heart,
I am full of heaviness: I looked for some
to have pity on me, but there was no man,
neither found I any to comfort me.

22. They gave me gall to eat: and
when I was thirsty, they gave me vinegar
to drink.

23. Let their table be made a snare to
take themselves withall: and let the things,
that should have been for their wealth, be
unto them an occasion of falling.

24. Let their eyes be blinded, that they
seenot: and ever bow thou down their
backs.

25. Pour out thine indignation upon
them: and let thy wrathfull displeasure
take hold of them.

26. Let their habitation be void: and
no man to dwell in their tents.

27. For they persecute him whom thou
hast smitten: and they talk how they may
vex them whom thou hast wounded.

28. Let them fall from one wickedness
to another: and not come into thy right-
eousness.

29. Let them be wiped out of the book
of the living: and not be written among
the righteous.

30. As for me, when I am poor and in
heaviness: thy help, O God, shall lift me
up.

31. I will praise the Name of God with
a song: and magnifie it with thanksgiv-
ing.

32. This also shall please the Lord: bet-
ter then a bullock that hath horns and
hoofs.

33. The humble shall consider this and
be

be glad : seek ye after God and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they, that love his Name, shall dwell therein.

PSAL. LXX.

Deus in adiutorium.

Haste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those, that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

PSAL. LXXI.

In te, Domine, speravi.

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, incline thine ear unto me and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that

took me out of my mothers womb, my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they, that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: nor will I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done: O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 There-

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

PSAL LXXII.

Deus, iudicium.

Give the King thy judgements, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They, that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor, when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

—psal lxxii

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel: which onely doeth wondrous things.

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

PSAL LXXIII.

Quam bonus Israel.

*****Ruly God is loving unto Israel: Evening

T even unto such as are of a clean heart. prayer.

2 Nevertheless, my feet were almost gone: my treadings had well-nigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and

and therout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed my hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Untill I went into the sanctuary of God: then understood I the end of these men;

17 Namely, how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish I was: I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

PSAL. LXXIV.

Ut quid, Deus?

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherewith thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help, that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them, that hate thee, increaseth ever more and more.

PSAL. LXXV.

Confitebimur tibi.

 * U * Nto thee, O God, do we give
 * * * thanks: yea, unto thee do we
 * * * give thanks.

2 Thy Name also is so high: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

PSAL. LXXVI.

Morus in Judaa.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bowe: the shield, the sword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men, whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are faine,

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled, and was still,

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderfull among the kings of the earth.

PSAL. LXXVII.

Voce mea ad Dominum.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the

the Lord : my fore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind the wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God, as our God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundred : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved and shook withall.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

PSAL. LXXVIII.

Attendite, popule.

***** Ear my law, O my people : incline
* H * your ears unto the words of my
* * * * * mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent, that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bowes, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderfull works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness :

*Evening
Prayer.*

derness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most High-est in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavie displeasure against Israel ;

23 Because they beleaved not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down Manna also upon them for to eat : and gave them food from heaven.

26 So man did eat Angels food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavie wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and beleaved not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought

him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so mercifull, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back and tempted God : and moved the holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, & devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : & their labour unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones : and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: & kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim:

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

PSAL. LXXIX.

Dens, venger.

***** God, the heathen are come
***** O into thine inheritance: thy ho-
***** ly temple have they defiled,
***** and made Jerusalem an heap
of stones.

*Morning
Prayer.*

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us; and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us and be mercifull unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our fight.

12 O let the sorrowfull sighing of the prisoners

prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSAL. LXXX.

Qui regis Israel.

Hear, O thou Shepherd of Israel, thou that ledest Joseph like a sheep: shew thy self also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that pray-esth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine,

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self,

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: & upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSAL. LXXXI.

Exultate Deo.

Sing we merrily unto God our strength: make a cheerfull noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought

brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations,

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

PSAL. LXXXII.

Deus scitis.

G Od standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSAL. LXXXIII.

Deus, quis similis?

H Old not thy tongue, O God, keep not still silence : refrain not thy self, O God,

2 For lo, thine enemies make a mur-

muring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones:

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee ;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them : and have holpen the children of Lot;

9 But do thou to them as unto the Madianites : unto Sifera, and unto Jabin at the brook of Kifon ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to our selves : the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind,

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah, art onely the most Highest over all the earth.

PSAL. LXXXIV.

Quam dilecta!

O How amiable are thy dwellings : thou Lord of hosts !

2 My

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house: and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better than a thousand.

11 I had rather be a door-keeper in the house of my God: then to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

PSAL. LXXXV.

Benedixisti, Domine.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people: and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

PSAL. LXXXVI.

Inclina, Domine.

* **O**W down thine ear, O Lord, and
* **B**ear me: for I am poor and in
* **m**isery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant for unto thee, O Lord, do I life up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will

I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine hand-maid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed : because thou, Lord, hast holpen me and comforted me.

PSAL. LXXXVII.

Fundamenta ejus.

HEr foundations are upon the holy hills : the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The fingers also and trumpeters shall he rehearse : all my fresh springs shall be in thee.

PSAL. LXXXVIII.

Domine Deus.

O Lord God of my salvation, I have cried day and night before thee : O

let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

PSAL. LXXXIX.

*Misericordias Domini.*Evening
prayer.

MY long shall be alway of the loving kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant,

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee : they shall walk in

the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence : the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oyl have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall bewith him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the foulds.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first-born : higher then the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithfull witness in heaven.

37 But thou hast abhorred, and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by, spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battel.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortned : & covered him with dishonour.

45 Lord, how long wilt thou hidethy self, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke, that thy servants have : and how I do bear in my bosom the rebukes of many people ;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : praised be the Lord for evermore. Amen, and Amen.

PSAL. XC.

Domine, refugium.

*****Ord, thou hast been our refuge :

*****L ***** from one generation to another.

*****2 Before the mountains were

brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, & though men be so strong, that they come to fourscore years : yet is their strength then but labour, and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon : so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity,

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy work.

PSAL. XCI.

Qui habitat.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

PSAL. XCII.

Bonum est confiteri.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a Cedar in Libanus.

12 Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

PSAL. XCIII.

*Dominus regnavit.*Evening
prayer.

***** He Lord is King, and hath put on
glorious apparel : the Lord
hath put on his apparel, and
girded himself with strength.

2 He hath made the round world so
sure : that it cannot be moved.

3 Ever since the world began hath thy
seat been prepared : thou art from ever-
lasting.

4 The floods are risen, O Lord, the
floods have lift up their voice : the floods
lift up their waves.

5 The waves of the sea are mighty, and
rage horribly : but yet the Lord, who
dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very
sure : holiness becometh thine house for
ever.

PSAL. XCIV.

Deus ultionum.

O Lord God, to whom vengeance be-
longeth : thou God, to whom ven-
geance belongeth, shew thy self.

2 Arise, thou Judge of the world : and
reward the proud after their deserving.

3 Lord, how long shall the ungodly :
how long shall the ungodly triumph?

4 How long shall all wicked doers
speak so disdainfully : and make such proud
boasting?

5 They smite down thy people, O
Lord : and trouble thine heritage.

6 They murder the widow, and the
stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord
shall not see : neither shall the God of Ja-
cob regard it.

8 Take heed, ye unwise among the
people : O ye fools, when will ye under-
stand?

9 He that planted the ear, shall he
not hear : or he that made the eye, shall
he not see?

10 Or he that nurturcth the heathen :
it is he that teacheth man knowledge,
shall not he punish?

11 The Lord knoweth the thoughts of
man : that they are but vain.

12 Blessed is the man whom thou
chastnest, O Lord : and teachest him in
thy law.

13 That thou mayest give him patience
in time of adversity : until the pit be dig-
ged up for the ungodly.

14 For the Lord will not fail his peo-
ple : neither will he forsake his inheri-
tance;

15 Until righteousness turn again unto
judgement : all such as are true in heart
shall follow it.

16 Who will rise up with me against
the wicked : or who will take my part a-
gainst the evil doers?

17 If the Lord had not helped me : it
had not failed but my soul had been put to
silence.

18 But when I said, My foot hath slip-
ped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that
I had in my heart : thy comforts have re-
freshed my soul.

20 Wilt thou have any thing to do
with the stool of wickedness : which ima-
gineth mischief as a law?

21 They gather them together against
the soul of the righteous : and condemn
the innocent blood.

22 But the Lord is my refuge : and my
God is the strength of my confidence.

23 He shall recompense them their
wickedness, and destroy them in their
own malice : yea, the Lord our God shall
destroy them.

PSAL. XCV.

Venite, exultemus.

***** Come let us sing unto the Lord :
***** O let us heartily rejoyce in the
***** strength of our salvation.

Morning
prayer.

2 Let us come before his
presence with thanksgiving : and shew
our selves glad in him with psalms.

3 For the Lord is a great God : and a
great King above all gods.

4 In his hands are all the corners of
the earth : and the strength of the hills is
his also.

5 The sea is his, and he made it : and his
hands prepared the dry land.

6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I swear in my wrath: that they should not enter into my rest.

PSAL. XCVI.

Cantate Domino.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let

the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyfull, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

PSAL. XCVII.

Dominus regnavit.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

PSAL.

PSAL. XCVIII.

Cantate Domino.

***** Sing unto the Lord a new song:
 O for he hath done marvellous
 things.

2 With his own right hand,
 and with his holy arm: hath he gotten
 himself the victory.

3 The Lord declared his salvation: his
 righteousness hath he openly shewed in
 the sight of the heathen.

4 He hath remembered his mercy and
 truth toward the house of Israel: and all
 the ends of the world have seen the salva-
 tion of our God.

5 Shew your selves joyfull unto the
 Lord, all ye lands: sing, rejoyce and
 give thanks.

6 Praise the Lord upon the harp: sing
 to the harp with a psalm of thanksgiv-
 ing.

7 With trumpets also, and shawms: O
 shew your selves joyfull before the Lord
 the King.

8 Let the sea make a noise, and all that
 therein is: the round world, and they that
 dwell therein.

9 Let the clouds clap their hands, and
 let the hills be joyfull together before
 the Lord: for he is come to judge the
 earth.

10 With righteousness shall he judge
 the world: and the people with equity.

PSAL. XCIX.

Dominus regnavit.

THe Lord is King, be the people never
 so impatient: he sitteth between the
 cherubims, be the earth never so unquiet.

2 The Lord is great in Zion: and high
 above all people.

3 They shall give thanks unto thy
 Name: which is great, wonderfull, and
 holy.

4 The kings power loveth judgement,
 thou hast prepared equity: thou hast exe-
 cuted judgement, and righteousness in
 Jacob.

5 O magnifie the Lord our God: and
 fall down before his footstool, for he is
 holy.

6 Moses and Aaron among his priests,
 and Samuel among such as call upon his
 Name: these called upon the Lord, and
 he heard them.

7 He spake unto them out of the clou-
 dy pillar: for they kept his testimonies,
 and the law that he gave them.

8 Thou heardest them, O Lord our
 God: thou forgavest them, O God, and
 punishedst their own inventions.

9 O magnifie the Lord our God, and
 worship him upon his holy hill: for the
 Lord our God is holy.

PSAL. C.

Jubilate Deo.

O Be joyfull in the Lord, all ye lands:
 serve the Lord with gladness, and
 come before his presence with a song.

2 Be ye sure, that the Lord he is God:
 it is he that hath made us, and not we our
 selves: we are his people, and the sheep
 of his pasture.

3 O go your way into his gates with
 thanksgiving, and into his courts with
 praise: be thankfull unto him, and speak
 good of his Name.

4 For the Lord is gracious, his mercy
 is everlasting, and his truth endureth from
 generation to generation.

PSAL. CI.

Misericordiam & judicium.

MY song shall be of mercy and judge-
 ment: unto thee, O Lord, will I
 sing.

2 O let me have understanding in the
 way of godliness.

3 When wilt thou come unto me: I
 will walk in my house with a perfect
 heart.

4 I will take no wicked thing in hand:
 I hate the sins of unfaithfulness: there shall
 no such cleave unto me.

5 A froward heart shall depart from me:
 I will not know a wicked person.

6 Whofo privily slandereth his neigh-
 bour: him will I destroy.

7 Whofo hath also a proud look and
 high stomach: I will not suffer him.

8 Mine eyes look upon such as are faith-
 full.

full in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

PSAL. CII.

Domine, exaudi.

Morning
prayer.

**** Hear my prayer, O Lord, and let

**** H my crying come unto thee.

**** 2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call, O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they, that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his Sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment,

27 And as a vesture thou shalt change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

PSAL. CIII.

Benedic, anima mea.

Praise the Lord, O my soul: and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we are made : he remembreth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the mercifull goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon childrens children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of

his, ye that excell in strength : ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

PSAL. CIV.

Benedic, anima mea.

***** Raise the Lord, O my soul : O

P Lord my God, thou art become

***** exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel : and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: & the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

PSAL. CV.

Confitemini Domino.

***** Give thanks unto the Lord, and
* O * call upon his Name: tell the
* * * people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders and the judgements of his mouth;

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindfull of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he swore unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong:

wrong : but reprov'd even kings for their lakes.

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entred into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger then their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hailstones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable :

and did eat up all the grafs in their land : and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

PSAL. CVI.

Confitemini Domino.

Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can expresse the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the red sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleevd they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearfull things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joynd themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes,

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them,

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they, that hated them, were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God; and gather us from among the heathen: that

we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

PSAL. CVII.

Confitemini Domino.

Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ;

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most High ;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare

the wonders that he doeth for the children of men ;

16 For he hath broken the gates of brass : & smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : & they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ;

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness.

23 They that go down to the sea in ships : and occupy their business in great waters,

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away, because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitfull land maketh he barren: for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry; that they may build them a city to dwell in.

37 That they may sowe their land; and plant vineyards: to yeeld them fruits of increase.

38 He blesteth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil intreated through tyrants; and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindness of the Lord.

PSAL. CVIII.

Paratum cor meum.

Evening
prayer.

***** God, my heart is ready, my
* O * heart is ready: I will sing and
* * * give praise with the best mem-
* * * ber that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe: upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

PSAL. CIX.

Deus laudum.

Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: & let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth.

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me, shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a cloke.

29 As for me, I will give great thanks

unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

PSAL. CX.

Dixit Dominus.

***** He Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou Ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand shall wound even kings in the day of his wrath.

6 He shall judge among the heathen : he shall fill the places with the dead bodies : and smite in funder the heads over divers countreys.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSAL. CXI.

Confitebor tibi.

I Will give thanks unto the Lord with my whole heart : secretly among the faithful, in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth forever.

4 The mercifull and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

Morning
Prayer.

7 The works of his hands are verity and judgement: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

PSAL. CXII.

Beatus vir.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: untill he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth and consume away; the desire of the ungodly shall perish.

PSAL. CXIII.

Laudate, pueri.

Praise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyfull mother of children.

PSAL. CXIV.

In exitu Israel.

When Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion,

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

PSAL. CXV.

Non nobis, Domine.

Not unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their

4 Their idols are silver and gold : even the work of mens hands.

5 They have mouths and speak not : eyes have they and see not.

6 They have ears and hear not : noses have they and smell not.

7 They have hands and handle not, feet have they and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindfull of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lords : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

PSAL. CXVI.

Dilexi, quoniam.

1 As well pleased : that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord and righteous : yea, our God is mercifull.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I beleaved, and therefore will I speak, but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine hand-maid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSAL. CXVII.

Laudate Dominum.

O Praise the Lord, all ye heathen : praise him, all ye nations :

2 For his mercifull kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSAL. CXVIII.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confesse, that he is gracious ; and that his mercy endureth for ever.

3 Let the house of Aaron now confesse : that his mercy endureth for ever.

4 Yea, let them now, that fear the Lord, confesse : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : then to put any confidence in man.

9 It is better to trust in the Lord : then to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness:

that I may go in to them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me ; and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lords doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoyce and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

PSAL. CXIX.

Beati immaculati.

***** Blessed are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes.

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

Evening prayer.

In quo corrigit?

W Herewithall shall a young man
cleans his way: even by ruling
himself after thy word.

2 With my whole heart have I sought
thee: O let me not go wrong out of thy
commandments.

3 Thy words have I hid within my
heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach
me thy statutes.

5 With my lips have I been telling: of
all the judgements of thy mouth.

6 I have had as great delight in the
way of thy testimonies: as in all manner of
riches.

7 I will talk of thy commandments:
and have respect unto thy ways.

8 My delight shall be in thy statutes:
and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may
live and keep thy word.

2 Open thou mine eyes: that I may see
the wondrous things of thy law.

3 I am a stranger upon earth: O hide
not thy commandments from me.

4 My soul breaketh out for the very
fervent desire: that it hath alway unto thy
judgements.

5 Thou hast rebuked the proud: and
curst are they that do err from thy com-
mandments.

6 O turn from me shame and rebuke:
for I have kept thy testimonies.

7 Princes also did sit and speak against
me: but thy servant is occupied in thy sta-
tutes.

8 For thy testimonies are my delight:
and my counsellours.

Adhaesit pavimento.

MY soul cleaveth to the dust: O quick-
en thou me according to thy word.

2 I have knowledge my ways, and thou
hearest me: O teach me thy statutes.

3 Make me to understand the way of
thy commandments: and so shall I talk of
thy wondrous works.

4 My soul melteth away for very hea-

vinels: comfort thou me according unto
thy word.

5 Take from me the way of lying: and
cause thou me to make much of thy law.

6 I have chosen the way of truth: and
thy judgements have I laid before me.

7 I have stuck unto thy testimonies: O
Lord, confound me not.

8 I will run the way of thy command-
ments: when thou hast set my heart at li-
berty.

Legem pone.

***** Each me, O Lord, the way of thy Morning
prayer.
* T * statutes: and I shall keep it
* * * * * unto the end.

2 Give me understanding, and
I shall keep thy law: yea, I shall keep it
with my whole heart.

3 Make me to go in the path of thy com-
mandments: for therein is my desire.

4 Incline my heart unto thy testimonies:
and not to covetousness.

5 O turn away mine eyes, lest they be-
hold vanity: and quicken thou me in thy
way.

6 O stablish thy word in thy servant:
that I may fear thee.

7 Take away the rebuke that I am a-
fraid of: for thy judgements are good.

8 Behold, my delight is in thy com-
mandments: O quicken me in thy right-
eousness.

Et veniat super me.

L Et thy loving mercy come also unto
me, O Lord: even thy salvation, ac-
cording unto thy word.

2 So shall I make answer unto my blas-
phemers: for my trust is in thy word.

3 O take not the word of thy truth ut-
terly out of my mouth: for my hope is in
thy judgements.

4 So shall I alway keep thy law: yea,
for ever and ever.

5 And I will walk at liberty: for I seek
thy commandments.

6 I will speak of thy testimonies also,
even before kings: and will not be asha-
med.

7 And my delight shall be in thy com-
mandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Memor esto seruiti.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

4 For I remembered thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord; thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and

knowledge: for I have beleaved thy commandments.

3 Before I was troubled, I went wrong: but now I have kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tua fecerunt me.

***** Hy hands have made me and fashioned me: O give me under-

***** standing, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O Let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant:

vant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In eternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad

Quomodo dilexi!

Lord, what love have I unto thy law: all the day long is my study in it.

2 Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter then honey unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all evil ways.

Lucerna pedibus meis.

Hy word is a lantern unto my feet: and a light unto my paths. Morning prayer.

2 I have sworn and am steadfastly purposed: to keep thy righteous judgements.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgements.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgements.

Feci iudicium.

I Deal with the thing that is lawfull and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with look-

looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

5 I am thy servant, O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I strait all thy commandments : and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderfull : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be mercifull unto me : as thou usest to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord : and true is thy judgement.

2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Call with my whole heart : hear me, O Lord, I will keep thy statutes. Evening Prayer.

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressours : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving kindness.

8 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes perfecti sunt.

Princes have persecuted me without a cause : but my heart standeth in awe of thy word.

2 I am as glad of thy word : as one that findeth great spoils.

3 As for lies, I hate and abhor them : but thy law do I love.

4 Seven times a day do I praise thee : because of thy righteous judgements.

5 Great is the peace that they have who love thy law : and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies : and loved them exceedingly.

8 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord : give me understanding according to thy word.

2 Let my supplication come before thee : deliver me according to thy word.

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord : and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

PSAL. CXX.

Ad Dominum.

When I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitfull tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battel.

PSAL. CXXI.

Levavi oculos.

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand,

6 So that the sun shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

PSAL. CXXII.

Latatus sum.

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plentifulness within thy palaces.

8 For my brethren and companions sake : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSAL.

PSAL. CXXIII.

Ad te levavi oculos meos.

UNto thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despitefulness of the proud.

PSAL. CXXIV.

Nisi quia Dominus.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

PSAL. CXXV.

Qui confidunt.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

PSAL. CXXVI.

In convertendo.

When the Lord turned again the captivity of Sion: then were we like unto them that dream. Evening prayer.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sowe in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

PSAL. CXXVII.

Nisi Dominus.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

PSAL. CXXVIII.

Beati omnes.

Blessed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O wel is thee, & happy shalt thou be.

3 Thy

3 Thy wife shall be as the fruitfull vine:
upon the walls of thine house.

4 Thy children like the olive-branches
round about thy table.

5 Lo, thus shall the man be blessed:
that feareth the Lord.

6 The Lord from out of Sion shall fo-
bless thee: that thou shalt see Jerusalem
in prosperity all thy lifelong.

7 Yea, that thou shalt see thy childrens
children: and peace upon Israel.

PSAL. CXXXIX.

Sape expugnauerunt.

MAny a time have they fought against
me from my youth up: may Israel
now say.

2 Yea, many a time have they vexed
me from my youth up: but they have not
prevailed against me.

3 The plowers plowed upon my back:
and made long furrows.

4 But the righteous Lord: hath hewn
the snares of the ungodly in pieces.

5 Let them be confounded and turned
backward: as many as have evil will at
Sion.

6 Let them be even as the grafs grow-
ing upon the house-tops: which withereth
afore it be plucked up.

7 Whereof the mower filleth not his
hand: neither he, that bindeth up the
sheaves, his bosom.

8 So that they who go by say not so
much as, The Lord prosper you: we wish
you good luck in the Name of the Lord.

PSAL. CXXX.

De profundis.

Out of the deep have I called unto
thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the
voice of my complaint.

3 If thou, Lord, wilt be extreme to
mark what is done amiss: O Lord, who
may abide it?

4 For there is mercy with thee: there-
fore shalt thou be feared.

5 I look for the Lord, my soul doth
wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: be-
fore the morning watch, I say, before the
morning watch.

7 O Israel, trust in the Lord, for with
the Lord there is mercy: and with him is
plenteous redemption.

8 And he shall redeem Israel: from all
his sins.

PSAL. CXXXI.

Domine, non eff.

Lord, I am not high-minded: I have
no proud looks.

2 I do not exercise my self in great
matters: which are too high for me.

3 But I refrain my soul, and keep it
low, like as a child that is weaned from
his mother: yea, my soul is even as a
weaned child.

4 O Israel, trust in the Lord: from
this time forth for evermore.

PSAL. CXXXII.

Memento, Domine.

***** **O**rd, remember David: and all
his trouble.

***** 2 How he sware unto the Lord:
and vowed a vow unto the al-
mighty God of Jacob;

3 I will not come within the taberna-
cle of mine house: nor climb up into my
bed;

4 I will not suffer mine eyes to sleep,
nor mine eye-lids to slumber: neither the
temples of my head to take any rest,

5 Untill I find out a place for the tem-
ple of the Lord: an habitation for the
mighty God of Jacob.

6 Lo, we heard of the same at Ephra-
ta: and found it in the wood.

7 We will go into his tabernacle: and
fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place:
thou, and the ark of thy strength.

9 Let thy priests be clothed with
righteousness: and let thy saints sing with
joyfulness.

10 For thy servant Davids sake: turn
not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath
unto David: and he shall not shrink
from it.

12 Of the fruit of thy body: shall I set
upon thy seat.

13 If thy children will keep my cove-
nant,

Morning
prayer.

nant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

PSAL. CXXXIII.

Eccē, quān bonum.

BEhold, how good and joyfull a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

PSAL. CXXXIV.

Eccē nunc.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord, that made heaven and earth: give thee blessing out of Sion.

PSAL. CXXXV.

Laudate Nomen.

O Praise the Lord, laud ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all Gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan; and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

PSAL.

PSAL. CXXXVI.

*Confitemini.*Evening
prayer.

Give thanks unto the Lord, for
he is gracious: and his mercy
endureth for ever.

2 O give thanks unto the God
of all gods: for his mercy endureth for
ever.

3 O thank the Lord of all lords: for
his mercy endureth for ever.

4 Who onely doeth great wonders:
for his mercy endureth for ever.

5 Who by his excellent wisdom made
the heavens: for his mercy endureth for
ever.

6 Who laid out the earth above the wa-
ters: for his mercy endureth for ever.

7 Who hath made great lights: for his
mercy endureth for ever;

8 The sun to rule the day: for his
mercy endureth for ever;

9 The moon and the stars to govern
the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-
born: for his mercy endureth for ever;

11 And brought out Israel from a-
mong them: for his mercy endureth for
ever;

12 With a mighty hand and stretched-
out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two
parts: for his mercy endureth for ever;

14 And made Israel to go through
the midst of it: for his mercy endureth for
ever.

15 But as for Pharaoh and his host, he
overthrew them in the Red sea: for his
mercy endureth for ever.

16 Who led his people through the
wilderness: for his mercy endureth for
ever.

17 Who smote great kings: for his mer-
cy endureth for ever;

18 Yea, and slew mighty kings: for
his mercy endureth for ever;

19 Schon king of the Amorites: for his
mercy endureth for ever;

20 And Og the king of Basan: for his
mercy endureth for ever;

21 And gave away their land for an he-
ritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel
his servant: for his mercy endureth for
ever;

23 Who remembered us when we were
in trouble: for his mercy endureth for
ever;

24 And hath delivered us from our ene-
mies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for
his mercy endureth for ever.

26 O give thanks unto the God of hea-
ven: for his mercy endureth for ever.

27 O give thanks unto the Lord of
lords: for his mercy endureth for ever.

PSAL. CXXXVII.

Super flumina.

By the waters of Babylon we sat down
and wept: when we remembered thee,
O Sion.

2 As for our harps, we hanged them
up: upon the trees that are therein.

3 For they that led us away captive,
required of us then a song and melody in
our heaviness: Sing us one of the songs of
Sion.

4 How shall we sing the Lords song:
in a strange land?

5 If I forget thee, O Jerusalem: let
my right hand forget her cunning.

6 If I do not remember thee, let my
tongue cleave to the roof of my mouth:
yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O
Lord, in the day of Jerusalem: how they
said, Down with it, down with it, even to
the ground.

8 O daughter of Babylon, wasted with
misery: yea, happy shall he be that reward-
eth thee as thou hast served us.

9 Blessed shall he be, that taketh thy
children: and throweth them against the
stones.

PSAL. CXXXVIII.

Confitebor tibi.

I Will give thanks unto thee, O Lord,
with my whole heart: even before the
gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardst me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever; despite not then the works of thine own hands.

PSAL. CXXXIX.

Domine, probasti.

Morning
prayer.

Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning; and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead

me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay y wicked, O God: depart from me ye bloud-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies.

23 Trie me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

PSAL. CXL.

Eripe me, Domine.

Deliver me, O Lord, from the evil man: & preserve me from the wicked man:

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

PSAL. CXLI.

Domine, clamavi.

Lord, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may bear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

PSAL. CXLII.

Vocem ad Dominum.

***** Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw: there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSAL. CXLIII.

Domine, exaudi.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness be- times in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine ene- mits: for I flee unto thee to hide me.

10 Teach me to do the thing that plea- seth thee: for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine ene- mics: and destroy all them that vex my soul, for I am thy servant.

PSAL. CXLV.

Benedictus Dominus.

Morning
Prayer.

***** Lessed be the Lord my strength:

B who teacheth my hands to war,

***** and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning & tear them: shoot out thine arrows and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wicked- nefs.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to la- bour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

PSAL. CXLV.

Exaltabote, Deus.

I Will magnifie thee, O God, my King: & I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever & ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise and won- drous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull : long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightines of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifeth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is high unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

PSAL. CXLVI.

Lauda, anima mea.

Praise the Lord, O my soul, while I live: will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is : who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

PSAL. CXLVII.

Laudate Dominum.

***** Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem, and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to y ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grafs to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

PSAL. CXLVIII.

Laudate Dominum.

O Praise the Lord, of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and, ye waters, that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, & they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitfull trees and all cedars;

10 Beasts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

PSAL. CXLIX.

Cantate Domino.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyfull with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

PSAL. CL.

Laudate Dominum.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

The end of the Psalms.

Forms of Prayer to be used at S E A.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in his Majesties Navy every day.*



Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who halt compassed the waters with bounds untill day and night come to an end; Be pleased to receive into thy almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lord King CHARLES and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankfull remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

¶ *The Collect.*

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

O God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things

quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son, our Lord. *Amen.*

¶ *Or this.*

O Most glorious and gracious Lord God, who dwellest in heaven, but be-holdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we being delivered from this distress may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

¶ *The prayer to be said before a Fight at Sea against any Enemy.*

O Most powerfull and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us, and our enemies. Stir up thy strength, O Lord, and come and help us, for thou givest not alway the bat-tel to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and improving thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our fa-

Forms of Prayer

viour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, that cannot meet to joyn in Prayer with others by reason of the Fight, or Storm.

General Prayers.

Lord, be mercifull unto us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made and ruled all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

Thou, O Lord, art just and powerfull; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

Thou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

Our Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in

heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: Saying as followeth,

The Confession.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father; for thy Son our Lord Jesus Christs sake, forgive us all that is past, and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thankf.

Thanksgiving after a Storm.

PSAL. LXVI.

Jubilate Deo.

O Be joyfull in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderfull art thou in thy works: through the greatnes of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderfull he is in his doing towards the children of men.

He turned the sea into dry land : so that they went through the water on foot, where did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not beleeve, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a weakly place.

I will go into thy house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee, fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye, that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me,

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: a world without end. Amen.

PSAL. CVII.

Confitemini Domino.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwell.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

Forms of Prayer

O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth to the children of men;

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

They that go down to the sea in ships: and occupy their business in great waters; These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: & declare the wonders that he doeth for the children of men;

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders;

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for

the wickedness of them that dwell therein.

Again he maketh the wilderness a standing water: and water-springs of a dry-ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sowe their land, and plant vineyards: to yeeld them fruits of increase.

He blesteth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble,

Though he suffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Collect of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; we thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress; even, when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance, for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

¶ Or

¶ *Or this.*

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerfull and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not onely by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

¶ *A Hymn of Praise and Thankſgiving after a dangerous Tempeſt.*

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door;

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul;

The ſea roared: and the ſtormy wind liſted up the waves thereof;

We were carried up, as it were, to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not deſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praise the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who onely doeth wondrous things;

And bleſſed be the Name of his Maſteſty for ever: and let every one of us ſay, *Amen, Amen.*

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

¶ *A Psalm or Hymn of Praise and Thankſgiving after Victory.*

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

Forms of Prayer to be used at S E A.

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore,

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ After this Hymn may be sung the

Te Deum.

¶ Then this Collect.

O Almighty God, the sovereign commander of all the world, in whose hand is power and might which none is a-

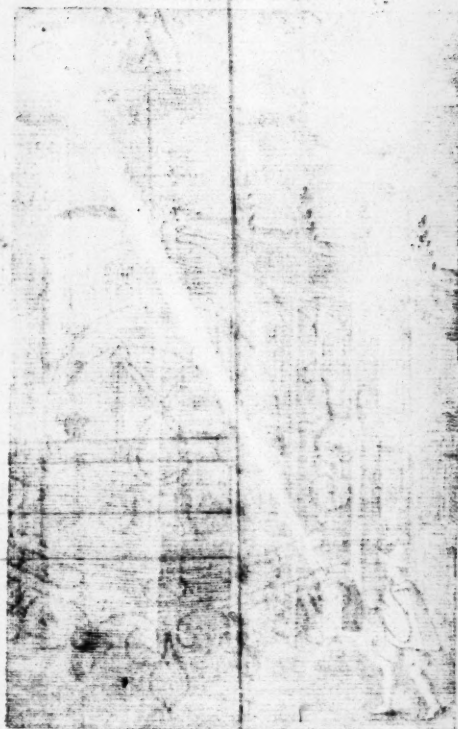
ble to withstand; We bless and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the onely giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at S E A.

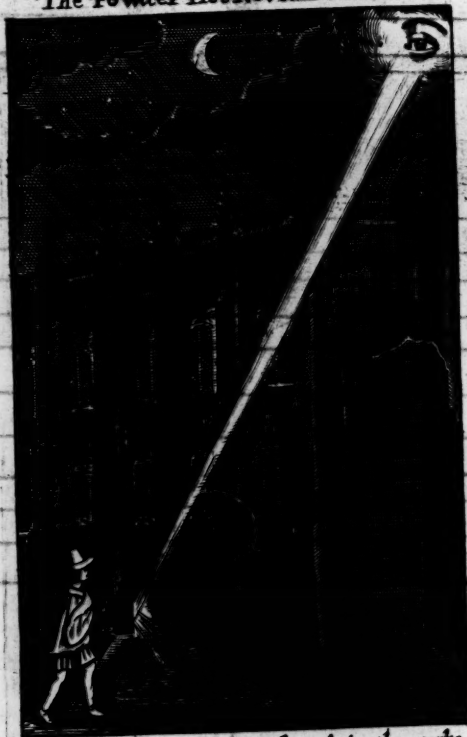
THe office in the Common Prayer-book may be used; Only in stead of these words (We therefore commit his body to the ground, Earth to earth, &c.) say,

We therefore commit his body to the Deep, to be turned into corruption, looking for the Resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.



This is a photograph of the work
of the artist, which is a
very fine and beautiful
work of art.

The Powder Plot November the V.



*Psal: 9. 16. The wicked is snared in the worke
of his own hands.*

*Psal: 10. 14. Thou hast seene it, for thou beholdest
mischief and spight to requite it etc:*

**A FORM of PRAYER with Thanksgiving to be used yearly upon
the Fifth day of NOVEMBER.**

**A FORM of PRAYER to be used yearly upon the Thirtieth day
of JANUARY.**

**A FORM of PRAYER with Thanksgiving to be used yearly upon the
Nine and Twentieth day of MAY.**

CHARLES R.

Our will and pleasure is, That these three Forms of Prayer and Service made for the Fifth of November; the Thirtieth of January, and the Twentieth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of England, to be used yearly on the said days, in all Cathedral and Collegiate Churches and Chappels, in all Chappels of Collegies and Halls; within both our Universities, and of our Collegies of Baton and Winchester, and in all Parish-Churches and Chappels within our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at our Court at White-Hall the Second day of May,
in the Fourteenth year of Our Reiga.

By his Majesties Command.

EDW. NICHOLAS

**A FORM of PRAYER with Thanksgiving to be used yearly upon
the Fifth day of November. For the happy deliverance of the King, and the
Three Estates of the Realm, from the most Traiterous and Bloody intend-
ed Maffacre by Gun-Powder.**

¶ The Service shall be the same with the usual Office for Holi-days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Sunday, only the Col-lect proper for that Sunday, shall be added to this Office in its place.

¶ Morning Prayer shall begin with one of these Sen-ences.



urn thy face away from
our sins, O Lord; and
blot out all our offences.
Correct us, O Lord,
but with judgement, not
in thine anger; lest thou

bring us to nothing.

I will go to my Father, and will say un-
to him, Father, I have sinned against hea-
ven, and before thee; and am no more
worthy to be called thy son.

¶ Proper Psalms, XXV, LYIV, CXXIV.

¶ The first, 2 Sam. xxii.

¶ Proper Lessons; The second, Acts xxiii.

¶ In the Suffrages after the Creed, these shall be in-
serted and used for the King.

Priest.

O Lord, save the King;

People.

Who putteth his trust in thee.

Priest.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Priest.

Let his enemies have no advantage against
him.

People.

Let not the wicked approach to hurt him.

¶ In stead of the first Collect at Morning Prayer, shall
these words be used.

Almighty God, who hast in all ages
shewed thy power and mercy in the
miraculous and gracious deliverances of
thy

Gun-Powder Treason.

thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yeeld thee our unfeigned thanks & praise, for the wonderfull and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous, and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same, Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with judgement and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign & his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

In the end of the Litany which shall always this day be used after the Collect (We humbly beseech thee, O Father,) shall this be said which followeth.

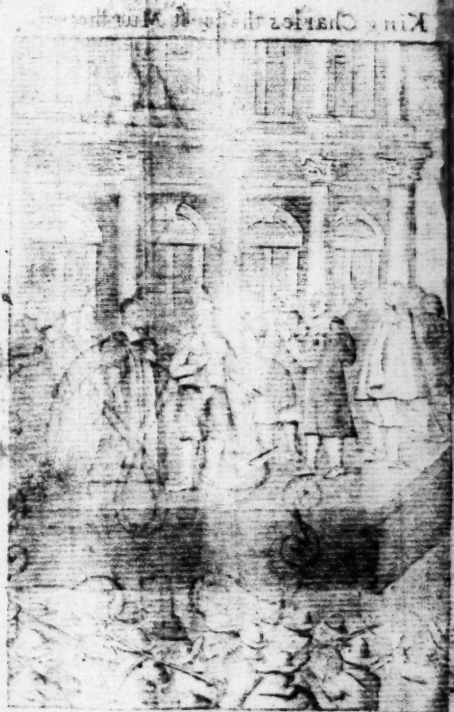
Almighty God, and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent

the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted, and intended this day to be executed against the King, and the whole State of this Realm, for the subversion of the Government, and Religion established amongst us; We most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness towards us. We confels, it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith, and fruitfull love in all holy obedience, that thou mayst continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake, Jesus Christ our onely Mediator and Advocate. *Amen.*

In the Communion Service, instead of the Collect for the day, shall this which followeth, be used.

Eternal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankfull for this thy great mercy towards us. Protect & defend our Sovereign Lord the King, and all the Royal family from all treasons and conspiracies: Preserve them in thy faith, fear, and love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our onely Saviour and Redeemer. *Amen.*

The



For as yet I have not seen the picture of the king
as on every side of the church, and in the
church, and in the church, and in the church.

King Charles the First Murthered.



*Psal. 31. 13. for I have heard the slander of many: fear
was on every side, while they tooke Council to-
gether against me, they devised to take away
my life.*

Gun-Powder Treason.

The Epistle.

Rom.
13. 1.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel.

S. Mat.
27. 1.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him

to Pontius Pilate the governour. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of blood unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon shall be read one of the six Homilies against rebellion.*

¶ *This sentence is to be read at the Offertory.*

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law, and the prophets.

S. Mat.
7. 12.

A Form of Common Prayer, to be used yearly upon the xxx. day of *January*, being the day of the Martyrdom of **K. CHARLES the first.**

¶ *If this day shall happen to be Sunday, this Form of Service shall be used the next day following.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

The Order for MORNING PRAYER.

¶ *He that ministrereth, shall begin with one of these Sentences.*

Jer. 10.
24.

Joel 2.
13.

Correct us, O Lord, but with judgement, not in thine anger: lest thou bring us to nothing.

Rent your heart, and not your garments,

and turn to the Lord your God: for he is gracious and mercifull, slow to anger, and of great kindness, and repenteth him of the evil.

It is of the Lords mercies, that we are not consumed; because his compassions fail not.

Lam. 3.
22.

美

¶ *In*

K. CHARLES Marry.

¶ In stead of Venite, exultemus, shall this Psalm following be used, one verse by the Priest, and another by the Clerk and People.

Psal. 95.
6.

O Come, let us worship, and fall down: and kneel before y Lord our maker.

Aggs. 3.
19.

Let us repent, and turn from our wickedness: and our sins shall be forgiven us.

Jonah
3. 8. 9.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we shall not perish.

Psal. 51.
3.

We acknowledge our faults: and our sins are ever before us.

Lam. 3.
42.
Psal.
130. 4.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore shalt thou be feared.

Psal.
26. 9.

O stou not up our souls with sinners: nor our life with the blood thirsty.

Isa. 65.
24.

Thou hast promised, O Lord, that before we call, thou wilt answer: and whilest we are yet speaking, thou wilt hear.

Baruch
3. 1.

And now in the anguish of our souls we cry unto thee: Hear, Lord, and have mercy.

Psal. 6. 1.

O Lord, rebuke us not in thine indignation: neither chasten us in thy displeasure.

Psal.
25. 10.

For thy Names sake be mercifull to our sin: for it is great.

Psal. 51.
9.

Turn thy face from our sins: and put out all our misdeeds.

Psal. 51.
10.

Make us clean hearts, O God: and renew a right spirit within us.

Psal. 51.
14.

Deliver us from blood-guiltiness, O God: thou y art the God of our salvation.

Psal. 79.
9.

O deliver us, and be mercifull to our sins: for thy Names sake.

Psal. 51.
18.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Psal. 79.
24.

Some that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ Proper Psalms, vii, ix, x, xi.

¶ Proper The first, 2 Sam. i.

Lessons, The second, S. Mar. xxvii.

¶ In stead of the first Collect at Morning Prayer, this which followeth shall be used.

O Most mighty God, terrible in thy judgements, and wonderfull in thy doings towards the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Sovereign to be this day taken away by wicked hands; We, thy unworthy servants, humbly confess, that the sins of this Nation have been the cause which hath brought this heavy judgement upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this Land, nor let it ever be required of us, or our posterity. Be mercifull, be mercifull unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son our Lord Jesus Christ. Amen.

¶ In the end of the Litany (which shall always this day be used) after the Collect, (We humbly beseech thee, O Father, &c.) These three Collects are to be used.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is alway to have mercy, to thee onely it appertaineth to forgive sins; Spare us therefore good Lord, spare thy people whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults.

K. CHARLES Martyr.

faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say this that followeth, after the Minister.

Turn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting and praying: For thou art a mercifull God, Full of compassion, Long-suffering, and of great pity. Thou sparest, when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ In the Communion-Service, immediately after the Commandments: shall this Collect be used.

O Almighty Lord, and everlasting God, Vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then shall follow the Prayer for the King, (Almighty God, whose Kingdom is everlasting, &c.) And after that, these two Collects in stead of that for the day.

Blessed Lord, in whose sight the death of thy saints is precious; We magnifie thy Name for that abundant grace bestowed on our late martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity:

And Grant, that this our Land may be freed from the vengeance of his blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. *Amen.*

Grant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The Epistle.

Submit your selves to every ordinance of man for the Lords sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be subject to your masters with all fear, not onely to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel.

There was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and let it out to husband-men, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more then the first: and they did unto them likewise. But last of all, he sent

K. CHARLES Martyr.

unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruites in their seasons.

¶ *After the Prayer, (For the whole state of Christs Church, &c.) this Collect shall be used.*

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thy special favour, that though for our many and great provocations thou didst suffer thine Anointed to fall this day into the hands of violent and bloud-thirsty men,

and barbarously to be murdered by them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crown, our most gracious Sovereign King CHARLES the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these thy great and unspeakable mercies we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy reign over us: So we that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord. *Amen.*

The Order for EVENING PRAYER.

¶ *Proper Psalms, Xxxviii, Lxiv, Cxliii.*

¶ *Proper { The first, Jer. xli, or Dan. ix, to v. 22.
Lessons, { The second, Heb. xi. v. 32. to chap. xii. v. 7.*

¶ *In stead of the first Collect at Evening Prayer, use these two which follow.*

O Blessed Lord God, who by thy wisdom not onely guidest and orderest all things most suitably to thine own justice, but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinfull people fall down before thee, confessing that thy judgements were right in permitting cruel men, sons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee; For which we do therefore here humble our selves before thee, imploring thy mercy for the pardon of them all; and that thou

wouldest deliver this nation from bloud-guiltiness (that of this day especially) and turn from us and our posterity all those judgements which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son, our Saviour Jesus Christ. *Amen.*

Blessed God, just, and powerfull, who didst permit thy dear servant, our late dread Sovereign, to be this day given up to the violent out-rages of wicked men, to be despitefully used, and at last murdered by them; Though we cannot reflect upon so foul an act but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed, whom thou wert pleased, even at the hour of death, to endue with an eminent measure

King Charles the II his Reformation.



for his King.
he had also: as this is the power of salvation
of my people, that hath kept me to
this day: and I have kept deliverance from the

King Charles the II his Returne.



2 Sam: 22: 44. Thou hast delivered me from the
 strivings of my people, thou hast kept me to
 be head etc: 51. He is the tower of salvation
 for his King.

The Kings BIRTH and RETURN.

measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit, thou didst suffer them to proceed to such a height of violence against him, as to kill his person, and take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderfull providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which, we glorifie thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ Immediately before the Prayer of S. Chrysostom, shall this Collect be used.

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder this day committed upon the sacred person of thine Anointed, our late Sovereign,

hast taught us, that neither the greatest of kings, nor the best of men are more secure from violence, then from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our selves as sinful dust and ashes; but that (according to the example of this thy blessed Martyr) we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christs sake. To whom with thee, and the holy Ghost be all honour, and glory, world without end. *Amen.*

A FORM of PRAYER with Thanksgiving to be used yearly upon the Twenty ninth day of May; being the day of His Majesties Birth, and happy Return to His Kingdoms.

¶ The Service shall be the same with the usual Office for Holy-days in all things; except, where it is hereafter otherwise appointed.

¶ If this day shall happen to be Ascension-day, Whit-Sunday, or Trinity-Sunday, only the Collects of this Office are to be added to the several Services for those Festivals in their proper places. If it shall happen to be any other Sunday, or to be Monday or Tuesday in Whitsun-week, the Collects shall be used as before, and also the proper Psalms here appointed, in stead of those of ordinary course, and all the rest of this Office omitted.

¶ Morning Prayer shall begin with this Sentence.



Exhort, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that

we may lead a quiet and peaceable life in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour.

¶ In stead of Venite, exultemus, shall be sung or said this Hymn following; one verse by the Priest, and another by the Clerk and People.

O Come let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God.

For he hath found David his servant: with his holy oyl hath he anointed him.

a Tim.
3. 1, 2

Psal.
95. 1.

Psal.
95. 2.

Psal.
95. 3.

Psal.
98. 2.

Psal.
98. 3.

Psal.
98. 4.

Psal.
99. 2.

The Kings BIRTH and RETURN.

Pfal. 89.
22.

*His hand hath held him fast: and his arm
hath strengthened him.*

Pfal. 89.
23.

*The enemy hath not been able to do him
violence: the son of wickedness hath not
hurt him.*

Pfal. 89.
24.

*He hath smitten down his foes before his
face: and plagued them that hated him.*

Pfal. 89.
25.

*His truth also, and his mercy hath been
with him: and in his Name is his horn
exalted.*

Pfal. 89.
26.

*He hath set his dominion also in the sea:
and his right hand in the founts.*

Pfal.
138. 4.

*Therefore all the Kings of the earth shall
praise thee, O Lord: for they have heard
the words of thy mouth.*

Pfal.
138. 5.

*Yea, they shall sing in the ways of the
Lord: that great is the glory of the Lord.*

Pfal.
145. 21.

*My mouth also shall speak the praise of
the Lord: and let all flesh give thanks un-
to his holy Name for ever and ever.*

*Glory be to the Father, and to the Son:
and to the holy Ghost;*

*As it was in the beginning, is now, and
ever shall be: world without end. Amen.*

¶ Proper Psalms, Xx, Xxi, Lxxv, Cxviii.

*¶ Proper { The first, 2 Sam. xix. v. 9.
Lessons, { The second, Rom. xiii.*

*¶ In the Suffrages after the Creed these shall be in-
serted and used for the King.*

Priest.

O Lord, save the King;

People.

Who putteth his trust in thee.

Priest.

Send him help from thy holy place.

People.

And evermore mightily defend him.

Priest.

Let his enemies have no advantage against
him.

People.

Let not the wicked approach to hurt him.

*¶ In stead of the first Collect for Morning Prayer
these two shall be used.*

O Lord God of our salvation, who hast
been exceedingly gracious unto this
land, and by thy miraculous providence
hast delivered us out of our late miserable
confusions, by restoring to us our dread

Sovereign Lord, thy servant, King
CHARLES; We are now here before
thee with all due thankfulness to acknow-
ledge thine unspeakable goodness this day
shewed unto us, and to offer up our sacrific-
es of praise unto thy glorious Name;
humbly beseeching thee to accept this our
unfeigned, though unworthy oblation of
our selves, vowing all holy obedience in
thought, word, and work unto thy divine
Majesty; and promising in thee, and for
thee all loyall and dutifull allegiance to
thine Anointed servant, and to his heirs
after him: whom we beseech thee to bless
with all increase of grace, honour, and
happines in this world, and to crown with
immortality and glory in the world to
come; for Jesus Christ his sake, our onely
Lord and Saviour. *Amen.*

O God, who by thy divine providence
and goodness didst this day first bring
into the world, and didst this day also bring
back and restore to us, and to his own just
and undoubted rights our most graci-
ous Sovereign Lord thy servant King
CHARLES; Preserve his life, and esta-
blish his throne, we beseech thee. Be unto
him a helmet of salvation against the face
of his enemies, and a strong towre of de-
fence in the time of trouble. Let his Reign
be prosperous, and his days many. Let
justice, truth, and holiness; let peace, and
love, and all Christian virtues flourish in
his time. Let his people serve him with
honour and obedience; and let him so
duly serve thee on earth, that he may
hereafter everlastingly reign with thee in
heaven, through Jesus Christ our Lord.
Amen.

*¶ In the end of the Litany. (which shall always this
day be used) after the Collect, (We humbly be-
seech thee, O Father, &c.) shall this be said
which followeth.*

O Lord God, most mercifull Father,
who of thine especial grace & favour
didst this day bring home unto us thy ser-
vant King CHARLES our Sovereign, and
place him in the throne of this Kingdom,
thereby restoring to us the publick and
free

The Kings BIRTH and RETURN.

free profession of thy true Religion and Worship, to the great comfort and joy of our hearts; We thine unworthy servants, here assembled together to celebrate the memory of this thy mercy, most humbly beseech thee to grant us grace, that we may always shew our selves truly and unfeignedly thankfull unto thee for the same: And that our gracious King may through thy mercy continue his Reign over us in all vertue, godliness, and honour, many, and many years; and that we dutifully obeying him, as faithfull and loyall subjects, may long injoy him with the continuance of thy great blessings, which by him thou hast vouchsafed unto us, through Jesus Christ our Lord. *Amen.*

¶ Immediately before the Prayer of S. Chrysostom, use the Collect of Thanksgiving, (For Peace and Deliverance from our enemies)

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ In the Communion-Service between the Commandments and the Epistle, shall these two Collects be used, in stead of the Collect for the King, and that of the day.

O Most gracious God, and mercifull Father, who hast by thy infinite power and goodness safely and quietly, after so many and great troubles and adversities, settled thy servant our Sovereign Lord King **CHARLES** in the throne of his Fathers, (notwithstanding all the power and malice of his enemies) restoring unto us with him, and by him the free possession of thy sacred truth and Gospel, together with our former peace and prosperity; We beseech thee to grant him the defence of thy salvation, and to shew forth thy loving

kindness, and mercy to him; and to stir up continually in our hearts all faithfull duty and loyalty towards him, with a religious obedience, and thankfulness unto thee for these and all other thy mercies, through Jesus Christ our Lord. *Amen.*

Grant, we beseech thee, Almighty God, that our Sovereign Lord the King, whom thou didst this day happily bring home, and restore to us, may be a mighty Protector of his people, a religious Defender of thy sacred Faith, and of thy holy Church among us, a glorious Conquerer over all his enemies, a gracious Governour unto all his subjects, and a happy Father of many children to rule this Nation by succession in all ages, through Jesus Christ our Lord. *Amen.*

The Epistle.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.

And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawfull to give

2 S. Pet.
2, 11.

3. Mar.
2, 16.

The Kings BIRTH and RETURN.

give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, whose is this image and superscription? They say unto him, Cefars. Then saith he unto them, Render therefore unto Cesar, the things which are Cefars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

After the Prayer (For the whole state of Christs Church, &c.) this Collect following shall be used.

O Lord our God, who upholdest and governest all things in heaven and

earth; Receive our humble prayers with our thanksgivings for our Sovereign Lord **CHARLES**, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life, and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

FINIS.

God, that with well-doing we may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

After the prayer for the whole state of Christs Church, &c. this Collect following shall be used.

O Lord our God, who upholdest and governest all things in heaven and earth; Receive our humble prayers with our thanksgivings for our Sovereign Lord **CHARLES**, set over us by thy grace and providence to be our King: And so, together with him, bless the whole Royal Family with the dew of thy heavenly Spirit, that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, a long and happy life upon earth, and after death obtain everlasting life, and glory in the kingdom of heaven, by the merits and mediation of Christ Jesus our Saviour, who with the Father, and the holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

After the prayer for the whole state of Christs Church, &c. this Collect following shall be used.

THE
VVHOLE BOOK
OF
PSALMS.

Collected into English metre, by THOMAS
STERNHOLD, JOHN HOPKINS,
and others, conferred with the Hebrew :

Set forth and allowed to be sung in all Churches, of all the people together, before and after morning and evening Prayer, and also before and after Sermons; and moreover in private houſes, for their godly ſolace and comfort, laying apart all ungodly ſongs and ballads, which tend onely to the nourishing of vice, and corrupting of youth.

James 5.

If any be afflicted, let him pray: and if any be merry, let him ſing Pſalms.

Coloſſians 3.

Let the word of God dwell plenteouſly in you, in all wiſdom, teaching and exhorting one another in Pſalms, hymns, and ſpiritual ſongs, ſinging unto the Lord in your hearts.



Printed by John Hayes, Printer to the Univerſitie of Cambridge,

Anno Dom. 1670.

THE
WV, O, E, D, O, I, N
P, R, A, I, R, S

STY, A, N, D, I, N, G, S
The following is a list of the
names of the persons who have
been admitted to the office of
the Secretary of the State of
West Virginia, since the
organization of the same, in
the year 1863, to the present
time.

Page 2
The following is a list of the
names of the persons who have
been admitted to the office of
the Secretary of the State of
West Virginia, since the
organization of the same, in
the year 1863, to the present
time.



I

Veni Creator.

Come holy Ghost, eternal God,
proceeding from above,
Both from the Father & the Son,
the God of peace and love.
Visit our minds, and intous
thy heavenly grace inspire:
That in all truth and godliness,
we may have true desire.

Thou art the very comforter
in all wo and distress:
The heavenly gift of God most high,
which no tongue can express:
The fountain and the lively spring
of joy celestial:
The fire so bright, the love so clear,
and unction spiritual.

Thou in thy gifts art manifold,
whereby Christs church doth stand:
In faithful hearts writing thy law,
the finger of Gods hand.
According to thy promise made,
thou givest speech of grace:
That through thy help the praise of God
may stand in every place.

O holy Ghost, into our wits
send down thy heavenly light:
Kindle our hearts with fervent love,
to serve God day and night.
Strength and stablish all our weakness,
so feeble and so frail:
That neither flesh, the world, nor devil
against us do prevail.

Put back our enemies far from us,
and grant us to obtain
Peace in our hearts with God and man,
without grudge or disdain.
And grant, O Lord, that thou being
our leader and our guide,
We may eschew the snares of sin,
and from thee never slide.

To us such plenty of thy grace,
good Lord, grant we thee pray.
That thou may'st be our comforter
at the last dreadful day.

Of all strife and dissention,
O Lord, dissolve the bands;
And make the knots of peace and love
throughout all Christian lands.

Grant us, O Lord, through thee to know
the Father most of might:
That of his dear beloved Son
we may attain the sight:
And that with perfect faith also
we may acknowledge thee,

The Spirit of them both alway,
one God in Persons three.

Laud and praise be to the Father,
and to the Son equal,
And to the holy Spirit also,
one God coeternal.
And pray we that the onely Son
vouchsafe his Spirit to send
To all that do profess his name,
unto the worlds end.

The humble suit of a sinner. *M.*

O Lord of whom I do depend,
behold my careful heart:
And when thy will and pleasure is,
release me of my smart.
Thou seest my sorrows what they are,
my grief is known to thee:
And there is none that can remove,
or take the same from me;

But onely thou whose aid I crave,
whole mercy still is prest
To ease all those that come to thee
for succour and for rest.
And sith thou seest my restless eyes,
my tears and grievous groan;
Attend unto my suit, O Lord,
mark well my plaint and moan

For sin hath so inclosed me,
and compassed me about,
That I am now remediless,
if mercy help not out.
For mortal man cannot release,
or mitigate this pain:
But even thy Christ, my Lord and God,
who for my sins was slain.

Whose bloody wounds are yet to see,
though not with mortal eye:
Yet do thy Saints behold them all;
and so I trust shall I.
Though sin doth hinder me a while,
when thou shalt see it good
I shall enjoy the sight of him,
and see his wounds and blood.

And as thine angels and thy saints
do now behold the same:
So trust I to possess that place,
with them to praise thy name.
But whilst I live here in this vale
where sinners do frequent,
Assist me ever with thy grace,
my sins still to lament.

Lest that I tread the sinners trace,
and give them my consent

To dwell with them in wickedness,
 whereto nature is bent.
 Onely thy grace must be my stay,
 lest that I fall down flat :
 And being down, then of my self
 cannot recover that.

Wherefore this is yet once again
 my suit and my request,
 To grant me pardon for my sin,
 that I in thee may rest.
 Then shall my heart and tongue also
 be instruments of praise,
 And in thy Church and house of Saints
 sing Psalms to thee always.

Venite exultemus. Psal. xcv.

O Come and let us now rejoyce,
 And sing unto the Lord,
 And to our onely Saviour
 Also with one accord.

O let us come before his face
 With inward reverence,
 Confessing all our former sins,
 And that with diligence.

To thank him for his benefits
 Always distributing :
 Wherefore to him right joyfully
 In Psalms now let us sing.

And that because that God alone
 Is Lord magnificent,
 And eke above all other gods
 A King omnipotent.

His people doth not he forsake.
 At any time or tide :
 And in his hands are all the coasts
 Of all the world so wide.

And with his loving countenance
 He looketh every where,
 And doth behold the tops of all
 The mountains far and near.

The sea and all that is therein
 Are his, for he them made :
 And eke his hand hath fashioned
 The earth which doth not fade.

O come therefore and worship him,
 And down before him fall :
 And let us kneel before the Lord,
 The which hath made us all,

He is our God, our Lord, and King,
 And we his people are,
 His flock and sheep of his pasture,
 Of whom he taketh care.

This day if ye will hear his voice,
 Then harden not your heart,
 As in the bitter murmuring,
 When ye were in desert.

Which thing was of their negligence
 Committed in the time

Of trouble in the wilderness,
 A great and grievous crime.
 Whereas your fathers tempted me
 And try'd me every way :
 They proved me, and saw my works,
 What I could do or say.

These forty years I have been griev'd
 With this generation :
 And evermore I said, they err'd
 In their imagination : (cumbred)

Wherewith their hearts were sore
 Long time and many days :
 Wherefore I said, Assuredly
 They have not known my ways.

To whom I in mine anger swore,
 That they should not be blest,
 Nor see my joy celestial,
 Nor enter in my rest.

Gloria Patri.

All laud and praise be to thee, Lord,
 O that of might art most,
 To God the Father, and the Son,
 And to the holy Ghost.
 As it in the beginning was
 For ever heretofore,
 And is now at this present time,
 And shall be evermore.

The Song of S. Ambrose, called *Te Deum.*

WE praise thee, God, we knowledge thee
 the onely Lord to be;

And as eternal Father, all
 the earth doth worship thee.
 To thee all Angels cry, the heavens
 and all the powers therein :
 To thee Cherub and Seraphin
 to cry they do not lin,

O holy, holy, holy Lord,
 of Sabaoth Lord the God ;
 Through heaven and earth thy praise is
 and glory all abroad. (spread.)

Th' Apostles glorious company
 yield praises unto thee :
 The Prophets goodly fellowship
 praise thee continually.

The noble and victorious host
 of Martyrs sound thy praise :
 The holy Church throughout the world
 doth knowledge thee always.

Father of endless Majesty
 they do acknowledge thee :
 Thy Christ thine honourable, true,
 and onely Son to be.

The holy Ghost the comforter ;
 of glory thou art King,
 O Christ, and of the Father art
 the Son everlasting.

When

When sinful mans decay in hand
thou tookest to restore.
To be inclos'd in virgins womb
thou diddest not abhor.

When thou hadst overcome of death
the sharp and cruel might,
Thou heavens kingdom didst set ope
to each beleaving wight.
In glory of the Father thou
dost sit on Gods right hand :
We trust that thou shalt come our Judge
our cause to understand.

Lord, help thy servants whom thou hast
bought with thy precious blood,
And in eternal glory set
them with thy Saints so good.
O Lord, do thou thy people save,
bless thine inheritance :
Lord, govern them, and Lord, do thou
for ever them advance.

We magnifie thee day by day,
and world without an end
Adore thy holy name : O Lord,
vouchsafe us to defend
From sin this day : have mercy, Lord,
have mercy on us all :
And on us, as we trust in thee,
Lord let thy mercy fall.

O Lord, I have reposed all
my confidence in thee:
Put to confounding shame therefore
Lord, let me never be.

The Song of the three Children.

O All ye works of God the Lord,
bless ye the Lord, Praise him
and magnifie him for ever.

- 2 O ye the Angels of the Lord,
bless ye the Lord, &c.
- 3 O ye the starry heavens high,
bless ye the Lord, &c.
- 4 O ye waters above the sky,
bless ye the Lord, &c.
- 5 O all ye powers of the Lord,
bless ye the Lord, &c.
- 6 O ye the shining Sun and Moon,
bless ye the Lord, &c.
- 7 O ye the glittering Stars of heaven,
bless ye the Lord, &c.
- 8 O ye the Showers and dropping Dew,
bless ye the Lord, &c.
- 9 O ye the blowing Winds of God,
bless ye the Lord, &c.
- 10 O ye the Fire and warming Heat,
bless ye the Lord, &c.

- 11 Ye Winter and the Summer-tide,
bless ye the Lord, &c.
- 12 O ye the Dews and binding Frosts,
bless ye the Lord, &c.
- 13 O ye the Frost and chilling Cold,
bless ye the Lord, &c.
- 14 O ye congealed Ice and Snow,
bless ye the Lord, &c.
- 15 O ye the Nights and lightsome Days,
bless ye the Lord, &c.
- 16 O ye the Darknes and the Light,
bless ye the Lord, &c.
- 17 O ye the Lightnings and the Clouds,
bless ye the Lord, &c.
- 18 O let the earth eke bless the Lord,
yea bless the Lord, &c.
- 19 O ye the Mountaines and the Hills,
bless ye the Lord, &c.
- 20 O all the green things on the earth
bless ye the Lord, &c.
- 21 O ye the ever-springing Wells,
bless ye the Lord, &c.
- 22 O ye the Seas, and eke the Floods,
bless ye the Lord, &c.
- 23 Whales, and all that in waters move,
bless ye the Lord, &c.
- 24 O all the flying Fowls of th' air,
bless ye the Lord, &c.
- 25 O all ye Beasts and Cattel eke,
bless ye the Lord, &c.
- 26 O ye the Children of mankind,
bless ye the Lord, &c.
- 27 Let Israele eke bless the Lord,
yea bless the Lord, &c.
- 28 O ye the Priests of God the Lord,
bless ye the Lord, &c.
- 29 O ye the servants of the Lord,
bless ye the Lord, &c.
- 30 Ye Spirits and Souls of righteous men,
bless ye the Lord, &c.
- 31 Ye Holy and ye Meek of heart,
bless ye the Lord, &c.
- 32 O Ananias, bless the Lord,
bless thou the Lord, &c.
- 33 O Azarias, bless the Lord,
bless thou the Lord, &c.
- 34 And Misael, eke bless the Lord,
bless thou the Lord, &c.

The Song of Zacharias, called *Benedictus.*

THE onely Lord of Israel
Be praised evermore:
For through his visitation
And mercy kept in store,
His people now he hath redeem'd,
That long have been in thrall :
And spread abroad his saving health
Upon his servants all.

In Davids house his servant true,
According to his mind,
And also his anointed King,
As we in Scripture find.

As by his holy Prophets all
Oft-times he did declare,
The which were since the world began,
His ways for to prepare.

That we might be delivered
From those that make debate,
Our enemies, and from the hands
Of all that do us hate.

The mercy which he promised
Our fathers to fulfill,
And think upon his Covenant made,
According to his will.

And also to perform the Oath
Which he before had sworn
To Abraham our father dear,
For us that were forlorn:

That he would give himself for us,
And us from bondage bring
Out of the hands of all our foes,
To serve our heavenly King.

And that without all manner fear,
And eke in righteousness:
And also for to lead our lives
In stedfast holiness.

And thou, O Child, which now art born
And of the Lord elect,
Shalt be the Prophet of the High^{est},
His ways for to direct.

For thou shalt go before his face
For to prepare his ways,
And also for to teach his will
And pleasure all thy days,

To give them knowledge how that their
Salvation is near:
And that remission of their sins
Is through his mercy mere.

Whereby the day-spring from on high
Is come us for to visit,
And those for to illuminate
Which do in darkness sit.

To lighten those that shadowed be
With death and eke opprest:
And also for to guide our feet
The way to peace and rest.

The Song of blessed *Mary*,
called *Magnificat*.

MY soul doth magnifie the Lord,
My spirit eke evermore
Rejoyceth in the Lord my God,
Which is my Saviour.

And why? because he did regard,
And gave respect unto
So base estate of his handmaid,
And let the mighty go.

For now behold all nations
And generations all,
From this time forth for evermore
Shall me right blessed call:

Because he hath me magnified,
Which is the Lord of might;
Whose name be ever sanctified,
And praised day and night.

For with his mercy and his grace
All men he doth inflame,
Throughout all generations
To such as fear his name.

He shewed strength with his great arm,
And made the proud to start,
With all imaginations
That they bear in their heart.

He hath put down the mighty ones
From their supernal seat,
And did exalt the meek in heart,
As he hath thought it meet.

The hungry he replenished
With all things that were good,
And through his power he made the rich
Oft-times to want their food.

And calling to remembrance
His mercy every deal,
Hath holpen up assidually
His servant Israel.

According to his promise made
To Abraham before,
And to his seed successively,
To stand for evermore.

The Song of *Simeon*, called

Nunc dimittis.

O Lord, because my hearts desire
Hath wished long to see
My onely Lord and Saviour,
Thy Son before I die:
The joy and health of all mankind,
Desired long before,
Which now is come into the world,
Of mercy bringing store:

Thou sufferest thy servant now
In peace for to depart,
According to thy holy Word,
Which lighteneth my heart.

Because mine eyes which thou hast made
To give my body light,
Have now beheld thy saving health,
Which is the Lord of might.

Whom

Whom thou mercifully hast set,
Of thine abundant grace,
In open sight and visible
Before all peoples face,

The Gentiles to illuminate,
And Satan overquel,
And eke to be the glory of
Thy people Israel.

The Symbol or Creed of *Athanasius*,
called, *Quicunque vult.*

WHat man soever he be
that salvation will attain.
The Catholick belief he must
before all things retain.
Which faith unless he wholly keep,
and undefiledly,
Without all doubt eternally
he shall be sure to die.

The Catholick belief is this,
that God we worship one
In Trinity, and Trinity
in Unity alone:
So as we neither do confound
the Persons of the three,
Nor yet the substance whole of one
in sunder parted be.

One Person of the Father is,
another of the Son,
Another Person proper of
the holy Ghost alone.
Of Father, Son, and holy Ghost,
but one the Godhead is:
Like Glory, coeternal eke
the Majesty likewise.

Such as the Father is, such is
the Son in each degree:
And such also we do beleeve
the holy Ghost to be.
Uncreate is the Father, and
uncreate is the Son,
The holy Ghost uncreate, so
uncreate is each one.

Incomprehensible Father is,
incomprehensible Son,
And comprehensible also is
the holy Ghost of none.
The Father is eternal, and
the Son eternal so,
And in like sort eternal is
the holy Ghost also.

And yet though we beleeve that each
of these eternal be:
Yet there but one Eternal is,
and not Eternals three.

As ne incomprehensible we,
ne yet uncreate three,
But one incomprehensible, one
uncreate hold to be.

Almighty so the Father is,
the Son Almighty so,
And in like sort Almighty is
the holy Ghost also.
And albeit that every one
of these Almighty be;
Yet there but one Almighty is,
and not Almightyes three.

The Father God is, God the Son,
God holy Ghost also:
Yet are there not three Gods at all,
but one God, and no mo.
So likewise Lord the Father is,
and Lord also the Son,
And Lord the holy Ghost: yet are
there not three Lords, but one.

For as we are compell'd to grant
by Christian verity,
Each of the persons by himself
both God and Lord to be:
So Catholick religion
forbiddeth us alway,
That either Gods be three, or that
there Lords be three, to say.

Of none the Father is, ne made,
ne create, nor begot:
The Son is of the Father, not
create, ne made: but got:
The holy Ghost is of them both,
the Father and the Son;
Ne made, ne create, nor begot,
but doth proceed alone.

So we one Father hold, not three,
one Son also, not three;
One holy Ghost alone, and not
three holy Ghosts to be,
None in this Trinity before
nor after other is:
Ne greater any then the rest,
ne lesser be likewise.

But every one among themselves
of all the persons three,
Together coeternal all,
and all coequal be.
So Unity in Trinity,
as said it is before,
And Trinity in Unity
in all things we adore.

Therefore what man soever that
salvation will attain,
This faith touching the Trinity
of force he must retain.

And needful to eternal life
it is, that every wight
Of the incarnating of Christ
our Lord beleeve aright.

For this the right faith is, that we
beleeve and eke do know,
That Christ our Lord the Son of God
is God and man also :
God of his Fathers substance got
before the world began,
And of his Mothers substance born
in world a very man.

Both perfect God and perfect Man
in one, one Jesus Christ :
That doth of reasonable soul
and humane flesh subsist.
Touching his Godhead, equal with
his Father God is he :
Touching his Manhood, lower then
his Father in degree.

Who though he be both very God
and very man also,
Yet is he but one Christ alone,
and is not persons two.
One, not by turning of Godhead
into the flesh of man ;
But by taking manhood to God,
this being one began.

All one, not by confounding of
the substance into one ;
But onely by the Unity
that is of one Person.
For as the reasonable soul
and flesh but one man is :
So in one Person God and Man
is but one Christ likewise.

Who suffered for to save us all,
to hell he did descend :
The third day rose again from death,
to heaven he did ascend.
He sits at the right hand of God
th' Almighty Father there :
From thence to judge the quick and dead
again he shall appear.

At whose return all men shall rise
with bodies new restor'd,
And of their own works they shall give
account unto the Lord.
And they into eternal life
shall go that have done well :
Who have done ill, shall go into
eternal fire to dwell.

This is the Catholick belief :
who doth not faithfully
beleeve the same, without all doubt
he saved cannot be.

The Lamentation of a Sinner.

To Father, Son, and holy Ghost,
all glory be therefore :
As in beginning was, is now,
and shall be evermore.

The Lamentation of a Sinner.

O Lord, turn not away thy face
From him that lies prostrate,
Lamenting sore his sinful life
Before thy mercy gate.

Which gate thou openest wide to those
That do lament their sin :
Shut not that gate against me, Lord,
But let me enter in.

And call me not to mine account
How I have lived here :
For then I know right well, O Lord,
How vile I shall appear.

I need not to confesse my life,
I am sure thou canst tell :
What I have been, and what I am,
I know thou know'st it well.

O Lord, thou know'st what things be past,
And eke the things that be :
Thou know'st also what is to come,
Nothing is hid from thee.
Before the heavens and earth were made,
Thou know'st what things were then,
As all things else that have been since
Among the sons of men.

And can the things that I have done
Be hidden from thee then ?
Nay, nay, thou know'st them all, O Lord,
Where they were done, and when.

Wherefore with tears I come to thee
To beg and to intreat,
Even as the child that hath done ill,
And feareth to be beat.

So come I to thy mercy gate,
Where mercy doth abound,
Requiring mercy for my sin,
To heal my deadly wound.

O Lord, I need not to repeat
What I do beg or crave :
Thou know'st, O Lord, before I ask,
The thing that I would have.

Mercy, good Lord, mercy I ask,
This is the total sum :
For mercy, Lord, is all my suit,
Lord, let thy mercy come.

The Lords prayer, or *Pater noster.*

O Ur Father which in heaven art,
Lord Hallowed be thy Name :
Thy kingdome come. Thy will be done
in earth, even as the same
In heaven is. Give us, O Lord,
our daily bread this day.

The X. Commandments.

As we forgive our debtors, so
forgive our debts we pray.
Into temptation lead us not,
from evil make us free,
For kingdom, power, and glory thine;
both now and ever be.

The X. Commandments.

Audi Israel. Exod. 20.

HEark Israel, and what I say
give heed to understand;
I am the Lord thy God that brought
thee out of Egypt land,
Even from the house wherein thou didst
in thralldom live a slave.
None other gods at all, before
my presence shalt thou have.

No manner graven image shalt
thou make at all to thee;
Nor any figure like by thee
shall counterfeited be,
Of any thing in heaven above,
nor in the earth below,
Nor in the waters beneath the earth:
to them thou shalt not bow,

Nor shalt them serve: the Lord thy God,
a jealous God am I,
That punish parents faults unto
the third and fourth degree,
Upon their children that me hate:
and mercy do display
To thousands of such as me love,
and my precepts obey.

The Name thou of the Lord thy God
in vain shalt never use:
For him that takes his Name in vain
the Lord will not excuse.
Remember that thou holy keep:
the sacred sabbath day:
Six days thou labour shalt; and do
thy needful works alway.

The seventh day is set by the Lord
thy God to rest upon;
No work then shalt thou do in it,
ne thou, nor yet thy son,
Thy daughter, servant, nor thy maid,
thine ox, nor yet thine ass,
Nor stranger that within thy gates
hath his abiding-place:

For in six days God heaven and earth,
and all therein did make,
And after those his rest he did
upon the seventh day take.
Wherefore he blest the day that he
for resting did ordain,
And sacred to himself alone
appointed to remain.

The Complaint of a Sinner. 7

Yield honour to thy Parents, that
prolong'd thy days may be
Upon the land the which the Lord
thy God hath given thee.
Thou shalt not murder. Thou shalt not
commit adultery.
Thou shalt not steal. Nor witness false
against thy neighbour be.

Thou shalt not covet house that to
thy neighbour doth belong:
Ne covet shalt in having of
his wife to do him wrong.
Nor his man-servant, nor his maid,
nor ox, nor ass of his,
Nor any other thing that to
thy neighbour proper is.

The Complaint of a Sinner.

WHere righteousness doth say,
Lord, for my sinful part,
In wrath thou should'st me pay
Vengeance for my desert:
I can it not deny,
But needs I must confess
How that continually,
Thy laws I do transgress,
Thy laws I do transgress.

But if it be thy will
With sinners to contend,
Then all thy flock shall spill
And be lost without end.
For who lives here so right,
That rightly he can say,
He sins not in thy sight
Full oft and every day? Full oft, &c.

The Scripture plain tells me,
The righteous man offendeth
Seven times a day to thee,
Whereon thy wrath dependeth:
So that the righteous man
Doth walk in no such path,
But he falls now and then
In danger of thy wrath, In danger, &c.

Then such the case so stands,
That even the man right wile
Falls oft in sinful bands,
Whereby thy wrath may rise;
Lord, I that am unjust,
And righteousness none have,
Whereto then shall I trust
My sinful soul to save? My sinful, &c.

But truly to that post
Whereto I cleave and shall,
Which is thy mercy most?
Lord, let thy mercy fall,
And mitigate thy mood,
Or else we perish all,
The price of this thy blood
Wherein mercy I call, Wherein, &c.

The

The Scripture doth declare
No drop of blood in thee,
But that thou didst not spare
To shed each drop for me,
Now let those drops moist sweet
So moist my heart so dry,
That I with sin replete,
May live, and sin may die, May live, &c.

That being mortified
This sin of mine in me,
I may be sanctified
By grace of thine in thee:

So that I never fall
Into such mortal sin,
That my foes infernal
Rejoyce my death therein, Rejoyce my, &c.

But vouchsafe me to keep
From those infernal foes,
And from that lake so deep,
Whereas no mercy grows,
And I shall sing the songs
Confirmed with the just,
That unto thee belongs,
Which art my onely trust, Which art, &c.

The PSALMS of DAVID in metre.

Beatus vir. Psal. i. T. S.

This Psalm is set first as a preface, to exhort all godly men to study and meditate, the heavenly wisdom: for they be blessed that so do: but the wicked condemnners thereof as length shall come to misery.

THe man is blest that hath not bent
to wicked reade his ear:
Nor led his life as sinners do,
nor sat in scorn's chair.
But in the law of God the Lord
doth set his whole delight:

And in that law doth exercise
himself both day and night.

3 He shall be like the tree that grows
fast by the rivers side:

Which bringeth forth most pleasant fruit
in her due time and tide.

Whose leaf shall never fade nor fall,
but flourish still and stand:

Even so all things shall prosper well,
that this man takes in hand.

4 So shall not the ungodly men,
they shall be nothing so:

But as the dust which from the earth
the wind drives to and fro.

5 Therefore shall not the wicked men
in judgement stand upright:

Nor yet the sinners with the just
shall come in place or sight.

6 For why? the way of godly men
unto the Lord is known:

And eke the way of wicked men
shall quite be overthrowen.

Quare fremuerunt. Psal. ii. T. S.

David rejoyceth, that albeit enemies & worldly power rage, God will advance his kingdom, even to the farthest end of the world: therefore he exhorteth Princes, humbly to submit themselves under the same. Herein is signified Christ and his kingdom.

Why did the Gentiles tumult raise?
what rage was in their brain?

Why did the Jewish people muse,
seeing all is but vain?

2 The kings and rulers of the earth
conspire and are all bent
Against the Lord and Christ his Son,
which he among us sent.

3 Shall we be bound to them? say they;
let all their bonds be broke:
And of their doctrine and their law
let us reject the yoke.

4 But he that in the heaven dwells,
their doings will deride:
And make them all as mocking-stocks
throughout the world so wide.

5 For in his wrath the Lord will say
to them upon a day:

And in his fury trouble them,
and then the Lord will say,

6 I have anointed him my King
upon my holy hill:

I will therefore, Lord, preach thy law,
and eke declare thy will.

7 For in this wise the Lord himself
did say to me I wot,

Thou art my dear and onely Son,
to day I thee begot.

8 All people I will give to thee,
as heirs at thy request:
The ends and coasts of all the earth
by thee shall be possesst.

9 Thou shalt them bray even with a mace,
as men under foot trod:

And as the potters sherds, shalt break
them with an iron rod.

10 Now ye, O kings and rulers all,
be wise therefore and learn'd,

By whom the matters of the world
be judged and discern'd.

11 See that ye serve the Lord above
in trembling and in fear:

See that with reverence ye rejoyce
to him in like manner.

- 12 See that ye kiss and eke embrace
his blessed Son, I say,
Left in his wrath ye suddenly
perish in the mid-way.
- 13 If once his wrath never so small
shall kindle in his breast:
O then all they that trust in Christ
shall happy be and blest.

Domine, quid. Psal. iii. T. S.

David driven out of his kingdom by his son Absalom, was greatly tormented in mind for his sin. Therefore he calleth upon God, and is bold in his promises against the terror both of enemies and present death. Then he rejoiceth for the victory given to him and the Church, over their enemies.

- O Lord, how are my foes increast,
which vex me more and more!
They kill my heart when as they say,
God can him not restore.
- 2 But thou, O Lord, art my defence,
when I am hard beset:
- 3 My worship and mine honour both,
and thou hold'st up my head.
- 4 Then with my voice upon the Lord
I did both call and cry:
And he out of his holy hill
did hear me by and by.
- 5 I laid me down, and quietly
I slept, and rose again:
For why? I know assuredly
the Lord will me sustain.
- 6 If ten thousand had hemm'd me in,
I could not be afraid:
For thou art still my Lord and God,
my Saviour and mine aid.
Rise up therefore, save me, my God,
for now to thee I call:
- 7 For thou hast broke the cheeks and teeth
of these wicked men all.
- 8 Salvation onely doth belong
to thee, O Lord above:
Thou dost bestow upon thy folk
thy blessing and thy love.

Cum invocarem. Psal. iv. T. S.

David persecuted by Saul, calleth upon God with assured trust, reproveth his enemies for resisting his dominion, and preferreth the favour of God before all treasure.

- O God that art my righteousness,
Lord hear me when I call:
Thou hast set me at liberty,
when I was bound and thrall.
- 2 Have mercy, Lord, therefore on me,
and grant me my request:

For unto thee incessantly
to cry I will not rest.

- 3 O mortal men, how long will ye
my glory thus despise?

Why wander ye in vanity,
and follow after lies?

- 4 Know ye that good and godly men
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

- 5 Sin not but stand in awe therefore,
examine well your heart:

And in your chamber quietly
see you your selves convert.

- 6 Offer to God the sacrifice
of righteousness, I say:

And look that in the living Lord
you put your trust alway.

- 7 The greater sort crave worldly goods,
and riches do embrace:

But, Lord, grant us thy countenance,
thy favour and thy grace.

- 8 For thou thereby shalt make my heart
more joyful and more glad.

Then they that of their corn and wine
full great increase have had.

- 9 In peace therefore lie down will I,
taking my rest and sleep:

For thou onely wilt me, O Lord,
alone in safety keep.

Verba mea auribus. Psal. v. T. S.

David persecuted by Doeg & Achitophel, Sauls flatterers, calleth upon God to punish their malice. Then assured of success, he conceiveth comfort.

I Ncline thine ears unto my words,
O Lord, my plaint consider:

- 2 And hear my voice, my King, my God,
to thee I make my prayer.

- 3 Hear me betime, Lord, tarrie not,
for I will have respect,

My prayer early in the morn
to thee for to direct.

- 4 And I will trust through patience
in thee my God alone:

Thou art not pleas'd with wickedness,
and ill with thee dwells none.

- 5 And in thy sight shall never stand
these furious fools, O Lord:

Vain workers of iniquity,
thou hast always abhor'd.

- 6 The liars and the flatterers,
thou shalt destroy them:

And God will hate the bloud-thirsty,
and the deceitful man.

- 7 Therefore will I come to thine house,
trusting upon thy grace:

And

And reverently will worship thee
toward thine holy place.

8 Lord, lead me in thy righteousness,
for to confound my foes:

And eke the way that I shall walk
before my face disclose.

9 For in their mouthes there is no truth,
their heart is foul and vain:

Their throat an open sepulchre,
their tongues do close and faine.

10 Destroy their false conspiracies,
that they may come to nought:
Subvert them in their heaps of sin,
which have rebellion wrought.

11 But those that put their trust in thee,
let them be glad always,
And render thanks for thy defence,
and give thy name the praise.

12 For thou with favour wilt increase
the just and righteous still:

And with thy grace, as with a shield,
defend him from all ill.

Domine, nē in furore. Psal. vi. T. S.

*David for his sins felt Gods hand, and conceived the
horror of everlasting death. Therefore he desireth
forgiveness, and not to die in Gods indignation.
Then suddenly feeling Gods mercy, he rebuketh
his enemies, who rejoiced at his affliction.*

Lord, in thy wrath reprove me not,
though I deserve thine ire:

Ne yet correct me in thy rage,
O Lord, I thee desire.

2 For I am weak, therefore, O Lord,
of mercy me forbear:

And heal me, Lords; for why? thou know'st
my bones do quake for fear.

3 My soul is troubled very sore,
and vexed vehemently:

But Lord, how long wilt thou delay
to cure my misery?

4 Lord, turn thee to thy wonted grace,
my silly soul up take:

O save me, not for my deserts,
but for thy mercies sake.

5 For why? no man among the dead
remembereth thee one while:

Or who shall worship thee, O Lord,
in the infernal pit?

6 So grievous is my plaint and moan,
that I wax wondrous faint:

All the night long I wash my bed
with tears of my complaint.

7 My sight is dim, and waxen old
with anguish of my heart:

For fear of those that be my foes,
and would my soul subvert.

8 But now away from me, all ye
that work iniquitie:

For why? the Lord hath heard the voice
of my complaint and crye.

9 He heard not onely the request
and prayer of my heart:

But it received at my hands;
and took it in good part.

10 And now my foes that vexed me
the Lord will soon defame:

And suddenly confound them all,
to their rebuke and shame.

Domine Deus meus. Psal. vii. T. S.

*David falsely accused by Chus Sauls kinsman, calleth
to God to be his defender. First, for that his consci-
ence did not accuse him of any evil towards Saul;
next, that it touched Gods glory to award sen-
tence against the wicked: and so upon Gods mer-
cies and promises he waxeth bold, threatening that
it shall fall on their own necks, which his enemies
purposed for others.*

O Lord my God, I put my trust
and confidence in thee:

Save me from them that me pursue,
and eke deliver me.

2 Left like a lion he me tear-
and rend in pieces small,

While there is none to succour me
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right,

Or else if I be found in fault,
or guilty in thy sight:

4 Or to my friend rewarded ill,
or left him in distress,

Which me pursu'd most cruelly,
and hated me causeless:

5 Then let my foes pursue my soul,
and eke my life down thrust

Unto the earth, and also lay
mine honour in the dust.

6 Start up, O Lord, now in thy wrath,
and put my foes to pain:

Perform the kingdom promised
to me which wrong sustain.

7 Then shall great nations come to thee,
and know thee by this thing.

If thou declare, for love of them,
thy self as Lord and King.

8 And as thou art of all men Judge,
O Lord, now judge thou me

According to my righteousness,
and mine integrity.

The second part.

9 Lord, cease the hate of wicked men,
and be the just mans guide:

- 10 By whom the secrets of all hearts
are searched and descri'd,
- 11 I take my help to come of God,
in all my pain and smart,
That doth preserve all those that be
of pure and perfect heart.
- 12 The just man and the wicked both
God judgeth by his power:
So that he feels his mighty hand
even every day and hour.
- 13 Except he change his mind, I die;
for even as he should smite,
He whets his sword, his bowe he bends,
aiming where he may hit:
- 14 And doth prepare his mortal darts,
his arrows keen and sharp,
For them that do me persecute,
whiles he doth mischief warp.
- 15 But lo, though he in travail be
of his devilish forecast,
And of his mischief once conceiv'd,
yet brings forth nought at last.
- 16 He digs a ditch and delves it deep,
in hope to hurt his brother:
But he shall fall into the pit
that he dig'd up for other.
- 17 Thus wrong returneth to the hurt
of him in whom it bred,
And all the mischief that he wrought
shall fall upon his head.
- 18 I will give thanks to God therefore
That judgeth righteously,
And with my song will praise the name
of him that is most high.

Domine Deus noster. Psal. viii. T. S.

*The Prophet considering the excellent liberality and
fatherly providence of God towards man, whom he
made as it were a god over all his works, giveth
thanks, and is astonied with the admiration of
the same.*

- O** God our Lord, how wonderful
are thy works every where,
Whose fame surmounts in dignity
above the heavens clear!
- 2 Even by the mouth of sucking babes
thou wilt confound thy foes:
For in those babes thy might is seen,
thy graces they disclose.
 - 3 And when I see the heavens high,
the Works of thine own hand;
The Sun, the Moon, and all the Stars,
in order as they stand:
 - 4 What thing is man, Lord; think I then,
that thou dost him remember?
Or what is mans posterity,
that thou dost it consider?

- 5 For thou hast made him little less
then Angels in degree:
And thou hast crowned him also
with glory and dignitie.
- 6 Thou hast prefer'd him to be lord
of all thy works of wonder:
And at his feet hast set all things,
that he should keep them under.
- 7 As sheep, and neat, and all beasts else,
that in the fields do feed:
- 8 Fowls of the air, fish in the sea,
and all that therein breed.
- 9 Therefore must I say once again,
O God that art our Lord,
How famous and how wonderful
are thy works through the world!

Confitebor tibi, Domine. Psal. ix. T. S.

*David giveth thanks for his manifold victories recei-
ved, desireth the same wonted help again, against
his new enemies, and their malicious arrogancy, to
be destroyed.*

- W**ith heart and mouth unto the Lord
will I sing laud and praise:
And speak of all thy wondrous works,
and them declare always.
- 2 I will be glad and much rejoyce
in thee, O God, most high:
And make my songs extoll thy name
above the starry skie.
 - 3 For that my foes are driven back
and turned unto flight:
They fall down flat, and are destroy'd
by thy great power and might.
 - 4 Thou hast revenged all my wrong,
my grief and all my grudge:
Thou dost with justice hear my cause,
most like a righteous Judge.
 - 5 Thou dost rebuke the heathen folk,
and wicked so confound,
That afterward the memory
of them cannot be found.
 - 6 My foes thou hast made good dispatch,
and all their towns destroy'd:
Thou hast their fame with them defac'd,
through all the world so wide.
 - 7 Know thou that he which is above
for evermore shall reign,
And in the seat of equitie
true judgement will maintain.
 - 8 With justice he will keep and guide
the world and every wight:
And so will yield with equitie
to every man his right.
 - 9 He is protectour of the poor
what time they be oppress:

He

He is in all adversity
their refuge and their rest.
10 And they that know thy holy name,
therefore shall trust in thee :
For thou forsakest not their suit
in their necessitie.

The second part.

- 11 Sing Psalms therefore unto the Lord
that dwells on Sion hill :
Publish among all nations
his noble acts and will.
12 For he is mindful of the bloud
of those that be oppress'd :
Forgetting not th' afflicted heart
that seeks to him for rest.
13 Have mercy, Lord, on me poor wretch,
whose enemies still remain,
Which from the gates of death are wont
to raise me up again.
14 In Sion that I might set forth
thy praise with heart and voice,
And that in thy salvation, Lord,
my soul might still rejoyce.
15 The heathen stick fast in the pit
that they themselves prepar'd,
And in the net that they did set
their own feet fast are snar'd. (good
16 God shews his judgements, which were
for every man to mark,
When as you see the wicked man
lie trapt in his own wark.
17 The wicked and deceitful men
go down to hell for ever,
And all the people of the world,
that will not God remember.
18 But sure the Lord wil not forget
the poor mans grief and pain :
The patient people never look
for help of God in vain.
19 O Lord arise, lest men prevail
that be of worldly might :
And let the heathen folk receive
their judgement in thy sight.
20 Lord, strike such terrour, fear, and dread,
into the hearts of them,
That they may know assuredly
they be but mortal men.

Ut quid, Domine. Psal. x. T. S.

*He complaineth of all the wrong which worldly men
use, because of their prosperity; who therefore with-
out all fear of God, think they may do all things
uncontrolled. He calleth for remedy against such,
and is comforted with the hope thereof.*

WHat is the cause that thou, O Lord,
art now so far from thine,
And keepest close thy countenance
from us this troublous time ?

- 2 The poor do perish by the proud,
and wicked mens desire :
Let them be taken in the craft
that they themselves conspire.
3 For in the lust of his own heart
th' ungodly doth delight :
So doth the wicked praise himself,
and doth the Lord despight.
4 He is so proud, that right and wrong
he setteth all apart :
Nay, nay, there is no God, saith he,
for thus he thinks in heart.
5 Because his ways do prosper still,
he doth thy laws neglect,
And with a blast doth puff against
such as would him correct.
6 Tush, tush, saith he, I have no dread,
lest mine estate should change :
And why ? for all adversity
to him is very strange.
7 His mouth is full of cursedness,
of fraud, deceit, and guile :
Under his tongue doth mischief sit,
and travel all the while.
8 He lieth hid in ways and holes
to slay the innocent :
Against the poor that pass him by
his cruel eyes are bent.
9 And like a lion privily
lies lurking in his den,
If he may snare them in his net,
to spoil poor simple men.
10 And for the nonce full craftily
he croucheth down, I say :
11 So are great heaps of poor men made
by his strong power his prey.

The second part.

- 12 Tush, God forgetteth this, saith he,
therefore I may be bold :
His countenance is cast aside,
he doth it not behold.
13 Arise, O Lord, O God, in whom
the poor mans hope doth rest :
Lift up thy hand, forget not, Lord,
the poor that be oppress'd.
14 What blasphemy is this to thee,
Lord dost thou not abhor it,
To hear the wicked in their heart
say, Tush, thou canst not for it ?
15 But thou seeest all their wickedness,
and well dost understand
16 That friendless and poor fatherless
are left into thy hand.
17 Of wicked and malicious men
then break the power for ever,
That they with their iniquity
may perish altogether.

18 The Lord shall reign for evermore
as King and God alone,
And he will chase the heathen folk
out of the land each one.

19 Thou hear'st, O Lord, the poor mens
their prayers and request: (plaint
Their hearts thou wilt confirm, until
thine ears to hear be prest:
20 To judge the poor and fatherless,
and help them to their right;
That they may be no more oppress'd
by men of worldly might.

In Domino confido. Psal. xi. T. S.

*This Psalm sheweth, first, what assaults of temptation,
and anguish of mind he sustained in persecution.
Next, he rejoiceth that God sent him succour in
necessity, declaring his justice, as well in govern-
ing the good and wicked men as the whole world.*

I Trust in God, how dare ye then
say thus my soul untill,
Flie hence as fast as any fowl,
and hide you in your hill?
2 Behold the wicked bend their bowes,
and make their arrows prest
To shoot in secret, and to hurt
the sound and harmless breast.
3 Of worldly hope all stays were shrunk,
and clearly brought to nought:
Alas, the just and righteous man,
what evil hath he wrought?
4 But he that in his temple is
most holy and most high,
And in the heavens hath his seat
of royal majestie,

The poor and simple mans estate
considereth in his mind,
And searcheth out full narrowly
the manners of mankind;

5 And with a cheerful countenance
the righteous man will use:
But in his heart he doth abhor
all such as mischief muse;

6 And on the sinners casteth snares
as thick as any rain,
Fire and brimstone, and whirlwinds thick,
appointed for their pain.

7 Ye see then how a righteous God
doth righteousness embrace,
And to the just and upright men
shews forth his pleasant face.

Salvum me fac. Psal. xii. T. S.

*The Prophet seeing the miserable decay of all good
order, desireth God speedily to send reformation.
Then comforted with the assurance of Gods help*

*and promises, concludeth that when all orders are
most corrupted, then God will deliver him.*

Help, Lord, for good and godly men
do perish and decay:
And faith and truth from worldly men
is parted clean away.

2 Whoso doth with his neighbour talk,
his talk is all but vain:
For every man bethinketh how
to flatter, lie, and feign.

3 But flattering and deceitful lips,
and tongues that be so stout
To speak proud words and make great brags,
the Lord soon cuts them out.

4 For they say still, We will prevail,
our tongues shall us extoll:
Our tongues are ours, we ought to speak;
what Lord shall us controul?

5 But for the great complaint and cry
of poor and men oppress'd,
Arise will I now, saith the Lord,
and them restore to rest.

6 Gods word is like to silver pure,
that from the earth is tri'd,
And hath no less then seven times
in fire been purifi'd.

7 Now sith thy promise is to help,
Lord, keep thy promise then:
And save us now and evermore
from this ill kind of men.

8 For now the wicked world is full
of mischiefs manifold,
When vanity with worldly men
so highly is extoll'd.

Usquequo, Domine. Psal. xiii. T. S.

*David as it were overcome with afflictions, flyeth to
God his onely refuge; and encouraged through
Gods promises, he conceiveth confidence against
the extreme horrors of death.*

How long wilt thou forget me, Lord,
shall I ne'er be remembered?
How long wilt thou thy visage hide,
as though thou wert offended?

2 In heart and mind how long shall I
with care tormented be?
How long eke shall my deadly foes
thus triumph oyer me?

3 Behold me now, my Lord my God,
and hear me sore oppress'd,
Lighten mine eyes, lest that I sleep
as one by death possess'd:

4 Lest that mine enemy say to me,
behold, I do prevail:
Lest they also that hate my soul,
rejoyce to see me quail.

- 5 But from thy mercy and goodness
my hope shall never start:
In thy relief and saving health
right glad shall be my heart.
6 I will give thanks unto the Lord,
and praises to him sing:
Because he hath heard my request,
and granted my wishing.

Dixit insipiens. Psal. xliiii. T. S.

*He describeth the wickedness of men grown to such
licentiousness, that God was brought to utter
contempt: for which, albeit he was greatly
grieved, yet persuaded that God would redress it,
he is comforted.*

- T**here is no God, as foolish men
affirm in their mad mood:
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heaven high
the whole race of mankind;
And saw not one that fought indeed
the living God to find.
3 They went all wide and were corrupt,
and truly there was none
That in the world did any good,
I say, there was not one.
4 Is all their judgement so far lost,
that all work mischief still,
Eating my people even as bread,
not one to seek Gods will?
5 When they thus rage, then suddenly
great fear on them shall fall:
For God doth love the righteous men,
and will maintain them all.
6 Ye mock the doings of the poor,
to their reproach and shame:
Because they put their trust in God,
and call upon his name.
7 But who shall give thy people health,
and when wilt thou fulfill
Thy promise made to Israel
from out of Zion hill?
8 Even when thou shalt restore again
such as were captive led,
Then Jacob shall therein rejoyce,
and Israel shall be glad.

Domine, quis. Psal. xv. T. S.

*Here is taught why God chose the Jews to be his pe-
culiar people, and placed his temple among them;
which was, that they by living uprightly, might
winnes that they were his special and holy people.*

- O** Lord, within thy tabernacle
who shall inhabit still?

Or whom wilt thou receive to dwell
in thy most holy hill?

- 2 The man whose life is uncorrupt,
whose works are just and straight:
Whose heart doth think the very truth,
Whose tongue speaks no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name,
Nor willingly doth move false tales,
which might impair the same.

- 4 That in his heart regardeth not
malicious wicked men:
But those that love and fear the Lord
he maketh much of them.

5 His oath and all his promises
that keepeth faithfully,
Although he make his covenant so
that he doth lose thereby.

- 6 That putteth not to usury
his money and his coyn,
Ne for to hurt the innocent
doth bribe or else purloyn.

7 Whoso doth all things as you see
that here is to be done,
Shall never perish in this world,
nor in the world to come.

Conserve me. Psal. xvi. T. S.

*David prayeth to God for succour, not for his works,
but for his faiths sake, protesting that he hateth all
idolatry, saking God onely for his comfort and so-
licitie, who suffereth him to lack nothing.*

- L**ord, keep me for I trust in thee,
and do confesse indeed
Thou art my God, and of my goods,
O Lord, thou hast no need.
2 I give my goods unto the saints
that in the world do dwell,
And namely to the faithful flock
in vertue that excell.

3 They shall heap sorrows on their heads,
which run as they were mad,

To offer to the idol-gods:
alas, it is too bad.

- 4 As for their bloody sacrifice
and offerings of that sort,

I will not touch, nor yet thereof
my lips shall make report.

5 For why? the Lord the portion is
of mine inheritance:

And thou art he that dost maintain
my rent, my lot, my chance.

- 6 The place wherein my lot did fall,
in beauty did excell:

Mine heritage assign'd to me
doth please me wondrous well.

7 I thank the Lord that caused me
to understand the right
For by his means my feet have
do teach me every night.
8 I set the Lord still in my sight:
and trust him over all:
For he doth stand on my right hand,
therefore I shall not fall.

9 Wherefore my heart and tongue also
do both rejoyce together:
My flesh and body rest in hope,
when I this thing consider.
10 Thou wilt not leave my soul in grave,
for, Lord, thou lovest me:
Nor yet wilt give thy holy One
corruption for to see.
11 But wilt me teach the way to life:
for all treasure and store
Of perfect joy are in thy face,
and power for evermore.

Exaudi, Domine. Psal. xvii. T. S.

*Here he complaineth to God of the cruel pride and
arrogancy of Saul, who rageth without any cause,
therefore he desireth God to revenge his innocen-
cy, and deliver him.*

○ Lord, give ear to my just cause,
attend when I complain:
And hear the prayer that I put forth
with lips that do not faine.
2 And let the judgement of my cause
proceed always from thee:
And let thine eyes behold and clear
this my simplicity.

3 Thou hast well try'd me in the night,
and yet couldst nothing find
That I have spoken in my tongue
that was not in my mind.
4 As for the works of wicked men,
and paths perverse and ill,
For love of thy most holy Name,
I have refrained still.

5 Then in thy paths that be most pure
stay me, Lord, and preserve:
That from the way wherein I walk
my steps may never swerve.
6 For I do call to thee, O Lord,
surely thou wilt me aid:
Then hear my prayer, and weigh right well
the words that I have said.

7 O thou the Saviour of all them
that put their trust in thee,
Declare thy strength on them that spurn
against thy majestie.

8 O keep me as thou wouldst keep
the apple of thine eye:
And under covert of thy wings
defend me secretly.

The second part.

9 From wicked men that trouble me
and daily me annoy,
And from my foes that go about
my soul for to destroy:
10 Which wallow in their worldly wealth,
so full and eke so fat,
That in their pride they do not spare
to speak they care not what.

11 They lie in wait where I should pass,
with craft me to confound:
And musing mischief in their minds,
to cast me to the ground.
12 Much like a lion greedily,
that would his prey embrace:
Or lurking like a lions whelp
within some secret place.

13 Up Lord in hate, prevent my foe,
and cast him at thy feet:
Save thou my soul from the ill man,
and with the sword him smite.
14 Deliver me, Lord, by thy power
out of these tyrants hands:
Which now so long time reigned have,
and kept us in their bands.

15 I mean from worldly men, to whom
all worldly goods are rise,
That have no hope nor part of joy
but in this present life.

16 Thou of thy store their bellies fill'st
with pleasure to their mind:
Their children have enough, and leave
to theirs the rest behind.

17 But I shall with pure confidence
behold thy gracious face:
So when I wake I shall be full
of thine image and grace.

Diligam te, Dom. Psal. xviii. T. S.

*David giveth thanks entering into his kingdom, ex-
tolling the marvellous graces of God in his preser-
vation: herein is the Image of Christs kingdom,
which shall conquer through Christ, by the un-
speakable love of God, though all the world resist.*

○ God my strength and fortitude,
of force I must love thee:
Thou art my castle and defence
in my necessitie.

2 My God, my rock in whom I trust,
the worker of my wealth:
My refuge, buckler, and my shield,
the horn of all my health.

3 When I sing laud unto the Lord
most worthy to be served,
Then from my foes I am right sure
that I shall be preserved.

4 The pangs of death did compasse me,
and bound me every where:
The flowing waves of wickedness
did put me in great fear.

5 The lie and subtil snares of hell
were round about me set:
And for my death there was prepared
a deadly trapping net.

6 I thus beset with pain and grief,
did pray to God for grace:
And he forthwith did hear my plaint
out of his holy place.

7 Such is his power that in his wrath
he made the earth to quake,
Yea, the foundation of the mount
of Basan for to shake.

8 And from his nostrils came a smoke,
when kindled, was his ire:
And from his mouth came kindled coals
of hot consuming fire.

9 The Lord descended from above,
and bowed the heavens high;
And underneath his feet he cast
the darkness of the sky.

10 On cherubs and on cherubims
full royally he rode:
And on the wings of all the winds
came flying all abroad.

The second part.

21 And like a den most dark he made
his hid and secret place:
With waters black and airy clouds
environed he was.

22 But when the presence of his face
in brightness shall appear:
Then clouds consume, and in their stead
come hail and coals of fire.

23 The fiery darts and thunderbolts
disperse them here and there:
And with his often lightenings
he puts them in great fear.

24 Lord, at thy wrath and threatenings,
and at thy chiding cease,
The springs and the foundations
of all the world appear.

25 And from above the Lord sent down
to fetch me from below,
And pluckt me out of waters great,
that would me overflow.

26 And me delivered from my foes
that would have made me thrall:
Yea, from such foes as were too strong
for me to deal withall.

27 They did prevent me to oppress
in time of my great grief:
But yet the Lord was my defence,
my succour and relief.

28 He brought me forth in open place,
whereas I might be free,
And kept me safe, because he had
a favour unto me.

29 And as I was an innocent,
so did he me regard.

And to the cleanness of my hands
he gave me my reward:
20 For that I walked in his ways,
and in his paths have trod.
And have not wavered wickedly
against my Lord and God.

The third part.

21 But evermore I have respect
to his law and decree:
His statutes and commandments
I cast not out from me.

22 But pure and clean, and uncorrupt
appear'd before his face.
And did refrain from wickedness
and sin in any case.

23 The Lord therefore will me reward
as I have done aright:
And to the cleanness of my hands,
appearing in his sight.

24 For, Lord, with him that holy is
wilt thou be holy too,
And with the good and vertuous men
right, vertuously wilt do.

25 And to the loving and elect
thy love thou wilt reserve:
And thou wilt use the wicked men
as wicked men deserve.

26 For thou dost save the simple folk
in trouble when they lie:
And dost bring down the countenance
of them that look full high.

27 The Lord will light my candle so
that it shall shine full bright:
The Lord my God will make also
my darkness to be light.

28 For by thy help an host of men
discomfit, Lord, I shall:
By thee I scale and overleap
the strength of any wall.

29 Unspotted are the ways of God,
his word is purely true:
He is a sure defence to such
as in his faith abide.

30 For who is God except the Lord?
for other there is none:
Or else who is omnipotent,
saving our God alone?

The fourth part.

31 The God that girdeth me with strength,
is he that I do mean,
That all the ways wherein I walk
did evermore keep clean.

32 That made my feet like to the harts
in swiftness of my pace,
And for my surety brought me forth
into an open place.

33 He did in order put my hands
to batell and to fight:

To break in ſunder bars of braſs
he gave my arms the might.
34 Thou reach'ſt me thy ſaving health,
thy right hand is my tower:
Thy love and familiarity
doth ſtill increaſe my power.

35 And under me thou makeſt plain
the way where I ſhould walk,
So that my feet ſhall never ſlip,
nor ſtumble at a balk.
36 And fiercely I purſue and take
my foes that me annoy'd:
And from the field do not return
till they be all deſtroj'd.

37 So I ſuppreſs and wound my foes,
that they can riſe no more:
For at my feet they fall down flat,
I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength
to war in ſuch a wiſe.
That they be all ſcatt' red abroad
that up againſt me riſe.

39 Lord, thou haſt put into my hands
my mortal enemies yoke:
And all my foes thou doſt divide
in ſunder with thy ſtroke.
40 They call'd for help, but none gave ear,
nor help them with relief:
Yea, to the Lord they call'd for help,
yet heard he not their grief.

The fifth part.

41 And ſtill like duſt before the wind
I drive them under feet,
And ſweep them out like filthy clay
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folk
that ſtill in ſtrife are led:
And thou doſt of the heathen folk
appoint me to be head.

43 A people ſtrange to me unknown,
and yet they ſhall me ſerve:
And at the firſt obey my word,
whereas mine own will ſwerve.
44 I ſhall be irkſome to mine own,
they will not ſee my light:
But wander wide out of the way,
and hide them out of fight.

45 But bleſſed be the living Lord,
moſt worthy of all praiſe,
That is my rock and ſaving health,
praiſed be he always.
46 For God it is that gave me power,
revenged for to be,
And with his holy word ſubdu'd
the people unto me.

47 And from my foe delivered me,
and ſet me higher then thoſe
That cruel and ungodly were,
and up againſt me roſe.
48 And for this cauſe, O Lord my God,
to thee give thanks I ſhall,
And ſing out praises to thy Name
among the Gentiles all.
49 That gaveſt great proſperity
unto the king, I ſay,
To David thine anointed king,
and to his ſeed for ay.

Cali enarrant. Pſal. xix. T. S.

*He moveth the faithful to glorifie God by the work-
manſhip, proportion, and ornaments of the heavens,
and by the law wherein God is revealed famili-
arly to his choſen people.*

THe heavens and the firmament
do wondrously declare
The glory of God omnipotent,
his works and what they are.
2 The wondrous works of God appear
by every days ſuccesſ:
The nights likewiſe which their race run,
the ſelf ſame thing expreſs.
3 There is no language, tongue, or ſpeech,
where their ſound is not heard,
In all the earth and coaſts thereof
their knowledge is conſerr'd.
4 In them the Lord made for the ſun
a place of great renown,
Who like a bridegroom ready trimm'd
doth from his chamber come.
5 And as a valiant champion,
who for to get a prize,
With joy doth haſte to take in hand
ſome noble enterpriſe.
6 And all the ſky from end to end
he compaſſeth about:
Nothing can hide it from his heat,
but he will find it out.
7 How perfect is the law of God,
how is his covenant ſure,
Converting ſouls and making wiſe
the ſimple and obſcure.
8 Juſt are the Lords commandements,
and glad both heart and mind:
His precept's pure, and giveth light
to eyes that be full blind.
9 The fear of God is excellent,
and doth endure for ever:
The judgements of the Lord are true
and righteous altogether:
10 And more to be embrac'd alway
then ſined gold, I ſay:
The hony and the hony-combe
are not ſo ſweet as they.

11 By them thy servant is forewarn'd
to have God in regard,
And in performance of the same:
there shall be great reward.
12 But Lord, what earthly man doth know
the errors of his life?
Then cleanse me from my secret sins,
which are in me most hid.

13 And keep me that presumptuous sins
prevail not over me:
And so shall I be innocent,
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my strength,
O Lord, thou art alone.

Exandiat te Dominus. Psal. xx. T. S.

*The people pray to God to hear their King, & receive
his sacrifice which he offered before he went to
battel against the Ammonites, declaring that the
heaven put their trust in horses, but they trust
only in his Name: wherefore the other shall fall,
but the king and his people shall stand.*

IN trouble and adversity
the Lord God hear thee still,
The majesty of Jacobs God
defend thee from all ill;
2 And send thee from his holy place
his help at every need,
And so in Sion stablish thee,
and make thee strong indeed.

3 Remembering well the sacrifice
that now to him is done:
And so receive right thankfully
thy burnt-off rings each one.
4 According to thy hearts desire
the Lord grant unto thee,
And all thy counsel and device
full well perform may he.

5 We shall rejoyce when thou us wilt
and our banners display
Unto the Lord, which thy requests
fulfilled hath alway.
6 The Lord will his promise save,
I know well by his grace,
And send him help by his right hand
out of his holy place.

7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise just.
8 They fall down flat, but we do rise,
and stand up stedfastly.
9 Now save and help us, Lord and King,
on thee when we do cry.

Domine, in victoriam. Psal. xxi. T. S.

*David in the person of the people praiseth God for the
victory given them against the Syrians and Am-
monites, 2 Sam. 10, wherein he was crowned
with the crown of the king of Ammon, 2 Sam. 12,
and endued with the manifold blessings of God.*

O Lord, how joyfull is the king
in thy strength and thy power!
How vehemently doth he rejoyce
in thee his Saviour!
2 For thou hast given unto him
his godly hearts desire:
To him nothing thou hast denied
of that he did require.

3 Thou didst prevent him with thy gifts
and blessings manifold,
And thou hast set upon his head
a crown of perfect gold.
4 And when he asked life of thee,
thereof thou madst him sure,
To have long life, yea such a life
as ever shall endure.

5 Great is his glory by thy help,
thy benefit and aid:
Great worship and great honour both
thou hast upon him laid.
6 Thou wilt give him felicity
that never shall decay,
And with thy cheerful countenance
wilt comfort him alway.

7 For why? the king doth strongly trust
in God for to prevail:
Wherefore his goodness and his grace
will not that he shall quail.
8 But let thine enemies feel thy force,
and those that thee withstand:
Find out thy foes, and let them feel
the power of thy right hand.

9 And like an oven burn them, Lord,
in fiery flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou shalt root out of the earth
their fruit that should increase,
And from the number of thy folk
their seed shall end and cease.

11 For why? much mischief did they make
against thy holy Name:
Yet did they fail, and had no power
for to perform the same.
12 But as a mark thou hast them set
in a most open place,
And charge thy bowe-strings readily
against thine enemies face.

13 Be thou exalted, Lord, therefore
in thy ſtrength every hour :
So ſhall we ſing right ſolemnly,
praiſing thy might and power.

Deus, Deus meus. Pſal. xxii. T. S.

*David complaineth of his desperate extremitie, and
declareth whereby he recovereth himſelf from tem-
pation. Under his perſon is figured Chriſt.*

O God my God, wherefore doſt thou
forſake me utterly,
And helpeſt not when I do make
my great complaint and cry ?
2 To thee my God even all day long
I do both cry and call :
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Even thou that in thy ſanctuary
and holy place doſt dwell,
Thou art the comfort and the joy,
and glory of Iſrael :
4 And he in whom our fathers old
had all their hope for ever :
And when they put their truſt in thee,
thou diſt them ay deliver.

5 They were delivered ever when
they called on thy Name :
And for the faith they had in thee
they were not put to ſhame.
6 But I am now become a worm
more like then any man :
An out-caſt whom the people ſcorn
with all the ſpight they can.

7 All men deſpiſe as they behold
me walking on the way :
They grin, they mow, they nod their heads,
and on this wiſe they ſay,
8 This man did glory in the Lord,
his favour and his love,
Let him redeem and help him now,
his power if he will prove.

9 But Lord, out of my mothers womb
I came by thy requeſt :
Thou diſt preſerve me ſtill in hope,
while I did ſuck her breſt.
10 I was committed from my birth
with thee to have abode :
Since I was in my mothers womb,
thou haſt been ere my God.

The ſecond part.

11 Then, Lord, depart not now from me
in this my preſent grief,
Since I have none to be my help,
my ſuccour and relief.

12 So many bulls do compaſs me
that be full ſtrong of head :
Yea bulls ſo fat as though they had
in Baſan field been fed.

13 They gape upon me greedily,
as though they would me ſlay :
Much like a lion roaring out,
and ramping for his prey.

14 But I drop down like water ſhed,
my joynts in ſunder break,
My heart doth in my body melt
like wax againſt the heat.

15 And like a potherd drieth my ſtrength,
my tongue it cleaveth faſt
Unto my jaws, and I am brought
to duſt of death at laſt.

16 And many dogs do compaſs me,
and wicked counſel eke
Conſpire againſt me curſedly;
they pierce my hands and feet.

17 I was tormented, ſo that I
might all my bones have told :
Yet ſtill upon me they do look,
and ſtill they me behold.

18 My garments they divided eke
in parts among them all :
And for my coat they did caſt lots
to whom it might befall.

19 Therefore, I pray thee, be not far
from me at my great need :
But rather, ſith thou art my ſtrength,
to help me, Lord, make ſpeed.

20 And from the ſword, Lord, ſave my ſoul :
by thy might and thy power :
And keep my ſoul thy darling dear,
from dogs that would devour.

21 And from the lions mouth, that would
me all in ſunder ſhiver,
And from the horns of Unicorns,
Lord, ſafely me deliver.

22 Then ſhall I to my brethren all
thy majeſtie record :
And in thy Church ſhall praiſe the Name
of thee the living Lord.

The third part.

23 All ye that fear him praiſe the Lord,
thou Jacob honour him :
And all ye ſeed of Iſrael
with reverence worſhip him.

24 For he deſpiſeth not the poor,
he turneth not awry
His countenance when they do call,
but granteth to their cry.

25 Among the folk that fear the Lord
I will therefore proclaim
Thy praiſe, and keep my promiſe made
for ſetting forth thy Name.

- 26 The poor shall eat and be suffic'd,
and those that do their deaver
To know the Lord, shall praise his name,
their hearts shall live for ever.
- 27 All coasts of th' earth shall praise the
and turn to him for grace : (Lord
The heathen folk shall worship him
before his blessed face.
- 28 The kingdom of the heathen folk
the Lord shall have therefore :
And he shall be their Governour
and King for evermore.
- 29 The rich men of his goodly gifts
shall feed and taste also :
And in his presence worship him
and bow their knees full low.
- 30 And all that shall go down to dust,
of life by him shall taste :
My seed shall serve and praise the Lord
while any world shall last.
- 31 My seed shall plainly shew to them
that shall be born hereafter
His justice and his righteousness,
and all his works of wonder.

Dominus regit me. Psal. xxiii. W.W.

*David having tried Gods manifold mercies divers
ways, gathereth the assurance that God will con-
tinue his goodness for ever.*

- T**He Lord is only my support,
and he that doth me feed :
How can I then lack any thing
whereof I stand in need ?
- 2 He doth me fold in cotes most safe
the tender grass fast by :
And after drives me to the streams
which run most pleasantly.
- 3 And when I feel my self near lost,
then doth he me home take,
Conducting me in his right paths
even for his own Names sake.
- 4 And though I were even at deaths door,
yet would I fear none ill :
For with thy rod and the shepherds crook
I am comforted still.
- 5 Thou hast my table richly deckt
in despite of my foe :
Thou hast my head with balm refresh't,
my cup doth overflow.
- 6 And finally while breath doth last,
thy grace shall me defend :
And in the house of God will I
my life for ever spend.

Another of the same, by T. S.

MY shepherd is the living Lord,
nothing therefore I need :

- In pastures fair with waters calm
he sets me forth to feed.
- 2 He did convert and glad my soul,
and brought my mind in frame
To walk in paths of righteousness,
for his most holy Name.
- 3 Yea, though I walk in vale of death,
yet will I fear none ill :
Thy rod, thy staff doth comfort me,
and thou art with me still.
- 4 And in the presence of my foes
my table thou shalt spread :
Thou shalt, O Lord, fill full my cup,
and eke anoint my head.
- 5 Through all my life thy favour is
so frankly shew'd to me,
That in thy house for evermore
my dwelling-place shall be.

Domini est terra. Psal. xxiv. J. H.

*The grace of God being now uttered in the Temple,
more glorious then before in the Tabernacle, David
with exclamation setteth forth the honour thereof,
moving the consideration of the eternal mansions
prepared in heaven, whereof this was a figure.*

- T**He earth is all the Lords, with all
her store and furniture :
Yea, his is all the world, and all
that therein doth endure.
- 2 For he hath fastly founded it
above the seas to stand ;
And laid alow the liquid fouds,
to flow beneath the land.
- 3 For who is he, O Lord, that shall
ascend into thy hill,
Or pass into thy holy place,
there to continue still ? (heart
- 4 Whose hands are harmles, and whose
no spot there doth defile :
His soul not set on vanity,
who hath not sworn to guile.
- 5 Him that is such a one, the Lord
shall place in blisful plight,
And God his God and Saviour
shall yield to him his right.
- 6 This is the brood of travellers,
in seeking of his grace :
As Jacob did the Israelite,
in that time of his race.
- 7 Ye princes ope your gates, stand ope
the everlasting gate :
For there shall enter in thereby
the King of glorious state.
- 8 Who is the King of glorious state ?
the strong and mighty Lord,
The mighty Lord in battel stout,
and trial of the sword.
- 9 Ye princes ope your gates, stand ope
the everlasting gate :

For

For there shall enter in thereby
the King of glorious state.
10 Who is the King of glorious state?
the Lord of hosts it is:
The kingdom and the royalty
of glorious state is his.

Adte, Domine. Psal. xxv. T. S.

*David grieved at his sins and malicious enemies,
most fervently prayeth for forgiveness, especially
of such sins as he committed in his youth.*

I Lift my heart to thee,
my God and guide most just:
Now suffer me to take no shame,
for in thee do I trust.
2 Let not my foes rejoyce,
nor make a scorn of me:
And let them not be overthrown
that put their trust in thee.
3 But shame shall them besal
which harm them wrongfully:
Therefore thy paths and thy right ways
unto me, Lord, descry.
4 Direct me in thy truth,
and teach me I thee pray:
Thou art my God and Saviour,
on thee I wait alway.
5 Thy mercies manifold
I pray thee, Lord, remember;
And eke thy pity plentiful,
for they have been for ever.
6 Remember not the faults
and frailty of my youth:
Remember not how ignorant
I have been of thy truth.

Nor after my deserts
let me thy mercy find:
But of thine own benignity
Lord have me in thy mind.
7 His mercy is full sweet,
his truth a perfect guide:
Therefore the Lord will sinners teach,
and such as go aside.

8 The humble he will teach
his precepts for to keep:
He will direct in all his ways
the lowly and the meek.
9 For all the ways of God
are truth and mercy both,
To them that keep his testament
the witnesses of his troth.

The second part.

10 Now for thy holy Name,
O Lord, I thee intreat
To grant me pardon for my sin,
for it is wondrous great.

11 Whoso doth fear the Lord,
the Lord will him direct
To lead his life in such a way
as he doth best accept.

12 His soul shall evermore
in goodness dwell and stand,
His seed and his posterity
inherit shall the land.

13 All those that fear the Lord
know his secret intent:
And unto them he doth declare
his will and testament.

14 Mine eyes and eke my heart
to him I will advance,
That pluckt my feet out of the snare
of sin and ignorance.

15 With mercy me behold,
to thee I make my mone:
For I am poor and desolate,
and comfortless alone.

16 The troubles of my heart
are multiplied indeed:
Bring me out of this misery,
necessity and need.

17 Behold my poverty,
mine anguish and my pain:
Remit my sin and mine offence,
and make me clean again.

18 O Lord, behold my foes,
how they do still increase,
Pursuing me with deadly hate,
that fain would live in peace.

19 Preserve and keep my soul,
and eke deliver me:
And let me not be overthrown,
because I trust in thee.

20 Let my simple pureness
me from mine enemies shend:
Because I look as one of thine,
that thou shouldst me defend.

21 Deliver, Lord, thy folk,
and send them some relief,
I mean thy chosen Israel,
from all their pain and grief.

Judica me, Domine. Psal. xxvi. T. S.

*David injuriously oppressed, and helpless, yet assured
of his integrity to Saul, calleth to God to defend
him being causeless afflicted. Then he desireth to be
in the company of the faithful in the congregati-
on of God, whence he was banished by Saul, promi-
sing godly life, open praises, thanksgiving, and sa-
crifice for his deliverance.*

Lord, be my Judge, and thou shalt see
my paths be right and plain:
I trust in God, and hope that he
will strength me to remain.

- 2 Prove me my God, I thee deſire
my ways to ſearch and try :
As men do prove their gold with fire,
my reins and heart elpy.
- 3 Thy goodneſſe laid before my face
I durſt behold always :
For of thy truth I tread the trace,
and will do all my days.
- 4 I do not luſt to haunt or uſe
with men whoſe deeds are vain :
To come in houſe I do reſuſe
with the deceitful train.
- 5 I much abhor the wicked fort,
their deeds I do deſpiſe :
I do not once to them reſort
that hurtful things deviſe.
- 6 My hands I waſh, and do proceed
in works to walk upright :
Then to thine altar I make ſpeed,
to offer there in fight.
- 7 That I may ſpeak and preach the praiſe
that doth belong to thee,
And ſo declare how wondrous ways
thou haſt been good to me.
- 8 O God, thy houſe I love moſt dear,
to me it doth excell :
I have delight and would be near
whereas thy grace doth dwell.
- 9 O ſhut not up my ſoul with them
in ſin that take their fill ;
Nor yet my life among thoſe men
that ſeek much bloud to ſpill.
- 10 Whoſe hands are heapt with craft and guile,
their lives thereof are full :
And their right hand with wrench and wile
for bribes doth pluck and pull.
- 11 But I in righteouſneſſe intend
my time and days to ſerve :
Have mercy, Lord, and me deſend,
ſo that I do not ſwerve.
- 12 My foot is ſtay'd for all aſſayes,
it ſtanderh well and right :
Wherefore to God will I give praiſe
in all the peoples ſight.

Dominus illuminatio. Pſal. xxvii. 7. H.
David delivered from great perils, giveth thanks
wherein we ſee his conſtant faith againſt the af-
ſaults of all enemies, and the end why he deſireth
to live, and to be delivered : then he exhorteth ſo
faith, and to attend upon God.

THe Lord is both my health and light,
ſhall man make me diſmaid ?
Sith God doth give me ſtrength and might,
why ſhould I be afraid ?
2 While that my foes with all their ſtrength
begin with me to brall,
And think to eat me up, at length
themſelves have caught the fall.

- 3 Though they in camp againſt me lie,
my heart is not afraid :
In battel pight if they will trie,
I truſt in God for aid.
- 4 One thing of God I do require,
that he will not deny :
For which I pray, and will deſire
till he to me apply :
- 5 That I within his holy place
my life throughout may dwell,
To ſee the beauty of his face,
and view his temple well.
- 6 In time of dread he ſhall me hide
within his place moſt pure,
And keep me ſecret by his ſide,
as on a rock moſt ſure.
- 7 At length I know the Lords good grace
ſhall make me ſtrong and ſtout,
My foes to foil and clean deſace,
that compaſſ me about.
- 8 Therefore within his houſe will I
give ſacrifice of praiſe :
With pſalms and ſongs I will apply
to laud the Lord always.

The ſecond part.

- 9 Lord, hear the voice of my requeſt,
for which to thee I call :
Have mercy, Lord, on me oppreſt,
and ſend me help withall.
- 10 My heart doth knowledge unto thee,
due to have thy grace :
Then ſeek my face, ſay'ſt thou to me;
Lord, I will ſeek thy face.
- 11 In wrath turn not thy face away,
nor ſuffer me to ſlide :
Thou art my help ſtill to this day,
be ſtill my God and guide.
- 12 My parents both their ſon forſook,
and caſt me off at large :
And then the Lord himſelf yet took
of me the care and charge.
- 13 Teach me, O Lord, the way to thee,
and lead me on forth right,
For fear of ſuch a watch for me,
to trap me if they might.
- 14 Do not betake me to the will
of them that be my foes :
For they ſurmife againſt me ſtill
faſe witneſſ to depoſe.
- 15 My heart would faint, but that in me
this hope is fixed faſt,
The Lord Gods good grace ſhall I ſee
in life that ay ſhall laſt.
- 16 Truſt ſtill in God whoſe whole thou art,
his will abide thou muſt,
And he ſhall eaſe and ſtrength thy heart,
if thou in him do truſt.

Ad te, Dom. clamabo. Psalm xxviii. T. S.
Being in fear and pensiveness to see God dishonoured
by wicked men, he cryeth for vengeance against
them, and being assured that God hath heard him,
he commendeth all the faithful to his tuition.

THou art, O Lord, my strength and stay,
the succour which I crave :

Neglect me not, lest I be like
to them that go to grave.

2 The voice of thy suppliant hear,
that unto thee doth crie,

When I lift up my hands unto
thy holy ark most high.

3 Repute me not among the sort
of wicked and pervert,

That speak right fair unto their friends,
and think full ill in heart.

4 According to their handie-work,
as they deserve indeed,

And after their inventions
let them receive their meed.

5 For they regard nothing Gods works,
his law, ne yet his lore :

Therefore will he them and their seed
destroy for evermore.

6 To render thanks unto the Lord
how great a cause have I,

My voice, my prayer, and my complaint
that heard so willingly !

7 He is my shield and fortitude,
my buckler in distress :

My hope, my help, my hearts relief,
my song shall him confesse.

8 He is our strength and our defence,
our enemies to resist :

The health and the salvation
of his elect by Christ.

9 Thy people and thine heritage
Lord blest, guide, and preserve :

Increase them, Lord, and rule their hearts,
that they may never swerve.

Afferte Domino. Psal. xxix. T. S.
David exhorteth princes, who for the most part think
there is no God, at the least to fear him for the
thunders and tempests, for fear whereof all crea-
tures tremble. And albeit it threateneth sinners,
yet it moveth his to praise his Name.

GIve to the Lord, ye potentates,
ye rulers of the world,
Give ye all praise, honour, and strength
unto the living Lord.

2 Give glory to his holy Name,
and honour him alone :

Worship him in his majestie
within his holy throne.

3 His voice doth rule the waters all,
even as himself doth please :

He doth prepare the thunder-claps,
and governs all the seas,

4 The voice of God is of great force,
and wondrous excellent :

It is most mighty in effect,
and most magnificent.

5 The voice of God doth rend and break
the cedar-trees so long ;

The cedar-trees of Lebanon,
which are most high and strong :

6 And makes them leap like as a calf,
or else the unicorn,

Not onely trees, but mountains great
whereon the trees are born.

7 His voice divides the flames of fire,
and shakes the wildernesses :

8 It makes the desert quake for fear,
that called is Cades.

9 It makes the hinds for fear to calve,
and makes the coverts plain :

Then in his Temple every man
his glory doth proclaim.

10 The Lord was set above the fouds,
ruling the raging sea :

So shall he reign as Lord and King
for ever and for ay.

11 The Lord will give his people power
in vertue to increase :

The Lord will blest his chosen flock
with everlasting peace.

Exaltabo te, Domine. Psal. xxx. 7. H.

When David should dedicate his house to the Lord, he
felt extreme sick without all hope of life ; and
therefore after recovery he thanketh God, exhort-
ing others to do the like, and to learn by him that
God is rather mercifull then severe towards his ;
also that adversity is sudden : when he prayeth, and
promiseth to praise God for ever.

All laud and praise with heart and voice,
O Lord, I give to thee,

Which didst not make my foes rejoyce,
but hast exalted me.

2 O Lord my God, to thee I cri'd
in all my pain and grief :

Thou gav'st an ear, and didst provide
to ease me with relief.

3 Of thy good will thou hast call'd back
my soul from hell to save :

Thou didst revive when strength did lack,
and kept'st me from the grave.

4 Sing praise, ye faints, that prove and see
the goodnefs of the Lord :

In memorie of his majestie
rejoyce with one accord.

5 For why? his anger but a space
doth last, and slack again :

But in his favour and his grace
always doth life remain.
Though gripes of grief and pangs full sore
shall lodge with us all night,
The Lord to joy shall us restore
before the day be light.

6 When I enjoy'd the world at will,
thus would I boast and say,
Tush, I am sure to feel none ill,
this wealth shall not decay.

7 For thou, O Lord, of thy good grace
hadst sent me strength and aid:
But when thou turn'dst away thy face,
my mind was sore dismayd.

8 Wherefore again yet did I cry
to thee, O Lord of might:
My God with plaints I did apply,
and pray'd both day and night.

9 What gain is in my bloud, said I,
if death destroy my days?
Doth dust declare thy majesty,
or yet thy truth doth praise?

10 Wherefore my God some pity take,
O Lord, I thee desire:
Do not this simple soul forsake,
of help I thee require.

11 Then didst thou turn my grief and wo
into a cheerful voice:
The mourning-weed thou took'st me fro,
and mad'st me to rejoyce.

12 Wherefore my soul unceasingly
shall sing unto thy praise.
My Lord my God, to thee will I
give laud and thanks always.

In te, Domine. Psal. xxxi. 7. H.

*David delivered from great danger, sheweth first
what meditation he hath by the power of faith,
when death was before his eyes, and how the fa-
vour of God always is ready to those that fear
him: he exhorteth the faithfull to trust in God,
because he preserveth them.*

O Lord, I put my trust in thee,
let nothing work me shame:
As thou art just, deliver me,
and set me quite from blame.

2 Hear me, O Lord, and that anon,
to help me make good speed:
Be thou my rock and house of stone,
my fence in time of need.

3 For why? as stones thy strength is tri'd,
thou art my fort and tower:
For thy Names sake be thou my guide,
and lead me in thy power.

4 Pluck thou my feet out of the snare
which they for me have laid:
Thou art my strength, and all my care
is for thy might and aid.

5 Into thy hands, Lord, I commit
my spirit which is thy due:
For why? thou hast redeemed it,
O Lord my God most true.

6 I hate such folk as will not part
from things to be abhorr'd:
When they on trifles set their heart,
my trust is in the Lord.

7 For I will in thy mercy joy,
I see it doth excell:
Thou see'st when ought would me annoy,
and know'st my soul full well.

8 Thou hast not left me in their hand
that would me overcharge:
But thou hast set me out of band,
to walk abroad at large.

The second part.

9 Great grief, O Lord, doth me assail,
some pitie on me take:
Mine eyes wax dim, my sight doth fail,
my womb for wo doth ache.

10 My life is worn with grief and pain,
my years in wo are past,
My strength is gone, and through disdain
my bones corrupt and waste.

11 Among my foes I am a scorn,
my friends are all dismayd:
My neighbours and my kinsmen born
to see me are afraid.

12 As men once dead are out of mind,
so am I now forgot:
As small effect in me they find
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray,
How they conspir'd and went about
to take my life away.

14 But, Lord, I trust in thee for aid
nor to be overtrod:
For I confesse and still have said,
thou art my Lord and God.

15 The length of all my life and age,
O Lord, is in thy hand:
Defend me from the wrath and rage
of them that me withstand.

16 To me thy servant, Lord, expresse
and shew thy joyful face:
And save me, Lord, for thy goodness,
thy mercy and thy grace.

The third part.

17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked bear the shame,
and in the grave to fall.

18 O Lord, make dumb their lips outright,
which are addict to lies,
And cruelly with pride and spight
against the just devise.

19 O how great good haſt thou in ſtore
laid up full ſafe for them,
That fear and truſt in thee therefore,
before the ſons of men !

20 Thy preſence ſhall them fence and guide
from all proud brags and wrongs :
Within thy place thou ſhalt them hide
from all the ſtrife of tongues.

21 Thanks to the Lord that hath declar'd
on me his grace ſo far,

Me to defend with watch and ward,
as in a town of war.

22 Thus did I ſay both day and night,
when I was ſore oppreſt,

Lo, I was clean caſt out of ſight,
yet heard't thou my requeſt.

23 Ye Saints love ye the Lord, I ſay,
the faithful he doth guide :

And to the proud he doth repay
according to their pride.

24 Be ſtrong, and God ſhall ſtay your heart,
be bold and have a luſt :

For ſure the Lord will take your part,
ſith ye on him do truſt.

Beati quorum. Pſal. xxxii. T.S.

*David puniſhed with grievous ſickneſs for his ſins,
counteth all them happy to whom God doth not im-
pute their tranſgreſſions. And after that he had
confeſſed his ſins and obtained pardon, he ex-
horteth the wicked men to live godly, and the good
men to rejoyce.*

THe man is bleſt whoſe wickedneſs
the Lord hath clean remitted :
And he whoſe ſin and wickedneſs
is hid and alſo covered.

2 And bleſt is he to whom the Lord
imputeth not his ſin :

Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whil'ſt that I kept cloſe my ſin
in ſilence and conſtraint,

My bones did wear and waſte away
with daily mone and plaint.

4 For night and day thy hand on me
ſo grievous was and ſmart,

That all my bloud and humours moiſt
to drineſs did convert.

5 I did therefore confeſs my fault,
and all my ſins diſcover :

Then thou, O Lord, diſt me forgive,
and all my ſins paſs over.

6 The humble man ſhall pray therefore,
and ſeek thee in due time :

So that the floods of waters great
ſhall have no power on him.

7 When trouble and adverſity
do compaſs me about,

Thou art my refuge and my joy,
and thou doſt rid me out.

8 Come hither, and I will thee teach
how thou ſhalt walk aright :

I will thee guide as I my ſelf
have learn'd by proof and ſight.

9 Be not ſo rude and ignorant
as is the horſe and mule,

Whoſe mouth without a rain or bit
from harm thou canſt not rule.

10 The wicked man ſhall manifold
ſorrows and griefs ſuſtain :

But unto him that truſts in God
his goodneſs ſhall remain.

11 Be merry therefore in the Lord,
ye juſt liſt up your voice :

And ye of pure and perfect heart,
be glad and eke rejoyce.

Exultate juſti. Pſal. xxxiii. 7. H.

*He exhorteth good men to praiſe God for creating &
governing all things, for his faithful promiſe for
ſcattering the counſel of the wicked, teaching that
no creature preſerveth any man, but only his mercy.*

YE righteous in the Lord rejoyce ;
it is a ſeemly ſight ;

That upright men with thankful voice
ſhould praiſe the Lord of might.

2 Praiſe ye the Lord with harp and ſong,
in pſalms and pleaſant things :

With lute and inſtrument among
that foundeth with ten ſtrings.

3 Sing to the Lord a ſong moſt new,
with courage give him praiſe :

4 For why ? his word is ever true,
his works and all his ways.

5 To judgement, equity, and right :
he hath a great good will :

And with his gifts he doth delight
the earth throughout to fill.

6 For by the word of God alone
the heavens all were wrought :

Their hoſts and powers every one
his breath to paſs hath brought.

7 The waters great gath' red hath he
on heaps within the ſhore :

And hid them in the depth to be,
as in an houſe of ſtore.

8 All men on earth both leaſt and moſt,
fear God and keep his law :

Ye that inhabit in each coaſt,
dread him and ſtand in aw.

9 What he commanded wrought it was
at once with preſent ſpeed :

What he doth will is brought to paſs
with full effect indeed.

10. The

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeat the multitude
of their device and thought.
11 But his decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

The ſecond part.

12 And bleſt are they to whom the Lord
as God and guide is known:
Whom he doth chooſe of mere accord
to take them as his own.
13 The Lord from heaven caſt his ſight
on men mortal by birth:
14 Conſidering from his ſeat of might
the dwellers of the earth.
15 The Lord, I ſay, whoſe hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the ſame.
16 A king that truſteth in his hoſt
ſhall nought prevail at length:
The man that of his might doth boaſt
ſhall fall for all his ſtrength.
17 The troups of horſemen eke ſhall fail,
their ſturdy ſteeds ſhall ſterve:
The ſtrength of horſe ſhall not prevail
the rider to preſerve.
18 But lo, the eyes of God intend
and watch to aid the juſt:
With ſuch as fear him to offend,
and on his goodneſs truſt.
19 That he of death and great diſtreſs
may ſet their ſouls from dread:
And if that dearth their land oppreſs,
in hunger them to feed.
20 Wherefore our ſoul doth whole depend
on God our ſtrength and ſtay:
He is our ſhield us to defend,
and drive all darts away.

21 Our ſoul in God hath joy and game,
rejoycing in his might:
For why? in his moſt holy Name
we hope and much delight.
22 Therefore let thy goodneſs, O Lord,
ſtill preſent with us be:
As we always with one accord
do onely truſt in thee.

Benedicam Dom. Pſal. xxxiv. T.S.

*David having eſcaped Achif, (1 Sam. 22.) praifeſh
God for his deliverance, giving others example to
truſt in God, to fear and ſerve him who defendeth
the godly with his angels, and utterly deſtroyeth
the wicked in their ſins.*

I Will give laud and honour both
unto the Lord always,

And eke my mouth for evermore
ſhall ſpeak unto his praiſe.

2 I do delight to laud the Lord
in ſoul and eke in voice:
That humble men and mortifi'd
may hear, and ſo rejoyce.

3 Therefore ſee that ye magnifie
with me the living Lord,
And let us now exalt his Name
together with one accord.

4 For I my ſelf beſought the Lord,
he answered me again,
And me delivered incontinent
from all my fear and pain.

5 Whoſo they be that him behold,
ſhall ſee his light moſt clear:
Their countenance ſhall not be daſht,
they need it not to fear.

6 This ſilly wretch for ſome relief
unto the Lord did call;
Who did him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in every place,
To ſave all ſuch as fear the Lord,
that nothing them deſace.

8 Taſte and conſider well therefore
that God is good and juſt:
O happy man that maketh him
his onely ſtay and truſt!

9 Fear ye the Lord, ye holy ones,
above all earthly thing:
For they that fear the living Lord,
are ſure to lack nothing.

10 The lions ſhall be hunger-bit,
and pin'd with famine much:
But as for them that fear the Lord,
no lack ſhall be to ſuch.

The ſecond part.

11 Come near therefore, my children dear,
and to my words give ear:
I ſhall you teach the perfect way,
how ye the Lord ſhould fear.

12 Who is the man that would live long,
and lead a godly life?

13 See thou refrain thy tongue and lips
from all deceit and ſtrife.

14 Turn back thy face from doing ill
and do the godly deed:
Enquire for peace and quietneſs,
and follow it with ſpeed.

15 For why? the eyes of God above
upon the juſt are bent:
His ears like wiſe do hear the plaint
of the poor innocent.

16 But he doth frown and bend his brows
upon the wicked train:

And

And cuts away the memory
that should of them remain.

17 But when the just do call and cry,
the Lord doth hear them so,
That out of pain and misery
forthwith he lets them go.

18 The Lord is kind and straight at hand
to such as be contrite :

He saves also the sorrowful,
the poor and meek in spirit.

19 Full many be the miseries
that righteous men do suffer :
But out of all adversities
the Lord doth them deliver.

20 The Lord doth so preserve and keep
his very bones alway,
That not so much as one of them
doth perish or decay.

21 The sin shall slay the wicked man,
which he himself hath wrought :
And such as hate the righteous man,
shall soon be brought to nought.

22 But they that fear the living Lord,
the Lord doth save them found :
And who that put their trust in him,
nothing shall them confound.

Judica me, Domine. Psal. xxxv. 7. H.

*Sauls flatterers persecuted David, who prayeth for
revenge, that his innocency may be declared, and
that such as take his part may rejoyce, for which
he promiseth to magnifie Gods Name all the days
of his life.*

Lord plead my cause against my foes,
confound their force and might :
Fight on my part against all those
that seek with me to fight.

2 Lay hand upon the spear and shield,
thy self in armour dress :
Stand up for me, and fight the field,
to help me from distress.

3 Gird on thy sword, and stop the way,
mine enemies to withstand :
That thou unto my soul mayst say,
Lo I thy help at hand.

4 Confound them with rebuke and blame,
that seek my soul to spill :
Let them turn back, and flee with shame,
that think to work me ill.

5 Let them disperse and flee abroad,
as wind doth drive the dust :

And that the angel of our God
their might away may thrust.

6 Let all their ways be void of light,
and slippery like to fall :
And send thine angel with thy might,
to persecute them all.

7 For why? without my fault they have
in secret set their grin :

And for no cause have digg'd a cave
to take my soul therein.

8 When they think least and have no care,
O Lord, destroy them all :
Let them be trap in their own snare,
and in their mischief fall.

9 And let my soul, my heart and voice,
in God have joy and wealth :

That in the Lord I may rejoyce,
and in his saving health.

10 And then my bones shall speak and say,
my parts shall all agree :

O Lord, though they do seem full gay,
what man is like to thee?

The second part.

11 Thou dost defend the weak from them
that are both stout and strong :

And rid the poor from wicked men,
that spoil and do them wrong.

12 My cruel foes against me rise
to witness things untrue :
And to accuse me they devise
of things I never knew.

13 Where I to them did ow good will,
they quit me with disdain :
That they should pay my good with ill,
my soul doth sore complain.

14 When they were sick I mourn'd therefore
and clad my self in sack :
With fasting I did faint full sore,
to pray I was not slack :

15 As they had been my brethren dear,
I did my self behave :

As one that maketh woful chear
about his mothers grave.

16 But they at my disease did joy,
and gather on a rout :
Yea, abject slaves at me did toy,
with mocks and checks full stout.

17 The belly-gods and flattering train,
that all good things deride,
At me do grin with great disdain,
and pluck their mouths aside.

18 Lord, when wilt thou amend this gear ?
why dost thou stay and pause ?
O rid my soul, mine onely dear,
out of these lions claws.

19 And then will I give thanks to thee
before the church alway :

And where most of the people be,
there will I shew thy praise.

20 Let not my foes prevail on me,
which hate me for no fault :
Nor yet to wink or turn their eye,
that causeless me assault.

The

The third part.

- 21 Of peace no word they think or say,
their talk is all untrue:
They still consult and would betray
all those that peace ensue.
- 22 With open mouth they run at me,
they gape, they laugh, they sneer:
Well, well, say they, our eye doth see
the thing that we desire.
- 23 But Lord, thou seest what ways they take,
cease not this gear to mend:
Be not far off, nor me forsake,
as men that fail their friend.
- 24 Awake, arise, and stir abroad,
defend me in my right:
Revenge my cause, my Lord, my God,
and aid me with thy might.
- 25 According to thy righteousness,
my Lord God, set me free:
And let them not their pride express,
nor triumph over me.
- 26 Let not their hearts rejoyce and crie,
there, there, this gear goes trim:
Nor give them cause to say on high,
we have our will on him.
- 27 Confound them with rebuke and shame,
that joy when I do mourn:
And pay them home with spight and blame,
that brag at me with scorn.
- 28 Let them be glad and eke rejoyce,
which love mine upright way:
And they all times with heart and voice
shall praise the Lord, and say,
- 29 Great is the Lord, and doth excell,
for why? he doth delight
To see his servants prosper well;
that is his pleasant sight.
- 30 Wherefore my tongue I will applie
thy righteousness to praise:
Unto the Lord my God will I
sing laud and praise always.

Dixit injustus. Psal. xxxvi. 7. H.

David vexed by the wicked, complaineth of their malice; but considering Gods great mercy to all creatures especially towards his children, by faith therefore he is comforted, and assured of his deliverance.

- T**He wicked with his works unjust
doth thus perswade his heart,
That of the Lord he hath no trust,
his fear is set apart.
- 2 Yet doth he joy in his estate,
to walk as he began,
So long till he deserve the hate
of God and eke of man.
- 3 His words are wicked, vile, and naught,
his tongue no truth doth tell:

- Yet at no hand will he be taught
which way he may do well.
- 4 When he should sleep, then doth he muse
his mischiefs to fulfill:
No wicked ways doth he refuse,
nor nothing that is ill.
- 5 But, Lord, thy goodness doth ascend
above the heavens high:
So doth thy truth it self extend
unto the cloudy sky.
- 6 Much more then hills so high and steep,
thy justice is exprest:
Thy judgement's like to seas most deep,
thou sav'st both man and beast.
- 7 Thy mercy is above all things,
O God, it doth excell:
In trust whereof, as in thy wings,
the sons of men shall dwell.
- 8 Within thy house they shall be fed
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.
- 9 For why? the well of life so pure
doth ever flow from thee,
And in thy light we are full sure
the lasting light to see.
- 10 From such as thee desire to know
let not thy grace depart:
Thy righteousness declare and show
to men of upright heart.
- 11 Let not the proud on me prevail,
O Lord, of thy good grace:
Nor let the wicked me assail,
to throw me out of place.
- 12 But they in their device shall fall
that wicked works maintain:
They shall be overthrown withall,
and never rise again.

Noli emulari. Psal. xxxvii. W. W.

Because the godly should not be daunted to see wicked men prosper, David sheweth that all things shall be granted even with hearts desire to them that love and fear God: but the wicked, albeit they flourish for a time, shall at length perish.

- G**Rudge not to see the wicked men
in wealth to flourish still:
Nor yet envy such as to ill
have bent and set their will.
- 2 For as green grass and flourishing herbs
are cut, and wither away:
So shall their great prosperity
soon pass, fade, and decay.
- 3 Trust thou therefore in God alone,
to do well give thy mind:
So shalt thou have the land as thine,
and there sure food shalt find.
- 4 In God set all thy hearts delight,
and look what thou would'st have,

Or else canst with in all the world,
thou need'st it not to crave.

5 Cast both thy self and thine affairs
on God with perfect trust,
And thou shalt see with patience
th' effect both sure and just.

6 Thy perfect life and godly name
he will clear as the light:
So that the sun even at noon-day
shall not shine half so bright.

7 Be still therefore, and stedfastly
on God see thou wait then,
Not shrinking for the prosperous state
of lewd and wicked men.

8 Shake off despight, envy, and hate,
at least in any wile:
Their wicked steps a void flee,
and follow not their guile.

9 For every wicked man will God
destroy, both more and less:
But such as trust in him are sure
the land for to possess.

10 Watch but a while, and thou shalt see
no more the wicked train,
No not so much as house or place
where once he did remain.

The second part.

11 But merciful and humble men
enjoy shall sea and land:
In rest and peace they shall rejoyce,
for nought shall them withstand.

12 The lewd men and malicious
agaist the just conspire:
They gnash their teeth at him, as men
which do his bane desire.

13 But while that lewd men thus do think,
the Lord laughs them to scorn:
For why? he sees their term approach,
when they shall sigh and mourn.

14 The wicked have their sword out drawn,
their bowe eke have they bent,
To overthrow and kill the poor,
as he the right way went.

15 But the same sword shall pierce their heart
which was to kill the just:
Likewise the bowe shall break to shivers,
wherein they put their trust.

16 Doubtless the just mans poor estate
is better a great deal more
Then all these lewd and wicked mens
rich pomp and heaped store.

17 For be their power never so strong,
God will it overthrow:
Where contrary he doth preserve
the humble men and low.

18 He sees by his great providence
the good mens trade and way:
And will give them inheritance
which never shall decay.

19 They shall not be discouraged,
when some are hard bested:

When others shall be hunger-bit,
they shall be clad and fed.

20 For whosoever wicked is,
and enemy to the Lord,
Shall quail, yea melt even as lambs grease,
or smoke that flies abroad.

The third part.

21 Behold, the wicked borrows much,
and never pays again:

Whereas the just by liberal gifts
makes many glad and fain.

22 For they whom God doth bless, shall have
the land for heritage:
And they whom he doth curse, likewise
shall perish in his rage.

23 The Lord the just mans ways doth guide,
and gives him good success:
To every thing he takes in hand
he sendeth good address.

24 Though that he fall, yet he is sure
not utterly to quail:
Because the Lord stretcheth out his hand
at need and doth not fail.

25 I have been young, and now am old,
yet did I never see
The just man left, nor yet his seed
to beg for miserie.

26 But gives always most liberally,
and lends whereas is need:
His children and posteritie
receiv of God their meed.

27 Flee vice therefore and wickedness,
and vertue do embrace:
So God shall grant thee long to have
on earth a dwelling-place.

28 For God loveth equity,
and shews to his such grace,
That he preserveth them alway,
but 'troyes the wicked race.

29 Whereas the good and godly men
inherit shall the land,
Having as lords all things therein
in their own power and hand.

30 The just mans mouth shall ever speak
of matters wise and high:
His tongue doth talk to edifie,
with truth and equity.

31 For in his heart the law of God
his Lord doth still abide:
So that where ever he goes or walks,
his foot can never slide.

32 The wicked like a ravening wolf
the just man doth beset,
By all means seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence give,
God would him yet defend.
34 Wait thou on God and keep his way,
he shall preserve thee then
The earth to rule, and thou shalt see
destroy'd these wicked men.

35 The wicked have I seen most strong,
and plac'd in high degree,
Flourishing in all wealth and store,
as doth the laurel tree.

36 But suddenly he past away,
and lo, he was quite gone:
Then I him sought, but could not find
the place where dwelt such one.

37 Mark and behold the perfect man,
how God doth him increase:
For the just man shall have at length
great joy with rest and peace.

38 As for transgressours, woe to them,
destroy'd they shall all be:
God will cut off their budding race,
and rich posteritie.

39 But the salvation of the just
doth come from God above,
Who in their trouble sends them aid,
of his mere grace and love.
40 God doth them help, save, and deliver
from lewd men and unjust:
And still will save them whil'st that they
in him do put their trust.

Domine, ne. Psal. xxxviii. 7. H.

David sick of some grievous disease, acknowledgeth himself to be chastised of the Lord for his sins, and therefore prayeth to God to turn away his wrath: but in the end, with firm confidence, and commending his cause to God, hopeth for speedy help at his hand.

Put me not to rebuke, O Lord,
in thy provoked ire:
Ne in thy heavy wrath, O Lord,
correct me I desire.

1 Thine arrows do stick fast in me,
thy hand doth press me sore:
And in my flesh no health at all
appeareth any more.

2 And all this is by reason of
thy wrath that I am in:
Nor any rest is in my bones
by reason of my sin.

3 For lo, my wicked doings, Lord,
above my head are gone:
A greater load then I can bear,
they lie me sore upon.

4 My wounds stink and are festered so,
as lothsome is to see:
Which all through mine own foolishness
betideth unto me.

5 And I in careful wise am brought
in trouble and distress:
That I go wailing all the day
in dolefull heaviness.

6 My loyns are fill'd with sore disease,
my flesh hath no whole part:

7 I feeble am and broken fore,
I rore for grief of heart.

8 Thou know'st, Lord, my desire, my groans
are open in thy sight:

9 My heart doth pant, my strength doth fail,
mine eyes have lost their light.

10 My lovers and my wonted friends
stand looking on my woe:
And eke my kinsmen far away
are me departed fro.

11 They that did seek my life, laid snares,
and they that sought the way
To do me hurt, spake lies, and thought
on mischief all the day.

The second part.

12 But as a deaf man I became,
that cannot hear at all:

13 And as one dumb, that opens not
his mouth to speak withall.

14 For all my confidence, O Lord,
is wholly set on thee:
O Lord, thou Lord that art my God,
thou shalt give ear to me.

15 This did I crave, that they my foes
triumph not over me:

16 For when my foot did slip, then they
did joy my fall to see.

17 And truly I poor wretch am set
in place a woful wight:
And eke my grievous heaviness
is ever in my sight.

18 For while that I my wickedness
in humble wise confess:
And while I for my sinful deeds
my sorrows do express:

19 My foes do still remain alive,
and mighty are also:
And they that hate me wrongfully,
in number hugely grow.

20 They stand against me that my good
with evil do repay:
Because that good and honest things
I do ensue away.

21 Forfakeme not, O Lord my God,
be thou not far away:

22 Hasten me to help, my Lord my God,
my safety and my stay.

Dixi, custodiam. Psal. xxxix. 7. H.

David having determined silence, yet burst forth into words that he would not, through his bitter grief: for he maketh certain requests, which taste of mans infirmity, yet mixed with many prayers, and all to shew a mind wonderfully troubled, that it may appear how he did strive mightily against death and desperation.

I said, I will look to my ways,
for fear I should go wrong:

I will take heed all times that I
offend not with my tongue.

2 As with a bit I will keep fast
my mouth with force and might,
Not once to whisper all the while
the wicked are in sight.

3 I held my tongue and spake no word,
but kept me close and still:

Yea, from good talk I did refrain,
but sore against my will,

4 My heart waxt hot within my breast,
with musing, thought, and doubt,
Which did increase and stir the fire:
at last these words burst out;

5 Lord, number out my life and days
which yet I have not past,
So that I may be certifi'd
how long my life shall last.

6 Lord, thou hast pointed out my life
in length much like a span:
Mine age is nothing unto thee,
so vain is every man.

7 Man walketh like a shade, and doth
in vain himself annoy

In getting goods, and cannot tell
who shall the same enjoy.

8 Now, Lord, sith things this wise do frame,
what help do I desire?

Of truth my help doth hang on thee,
I nothing else require.

The second part.

9 From all the sins that I have done,
Lord, quit me out of hand;

And make me not a scorn to fools
that nothing understand.

10 I was as dumb, and to complain
no trouble might me move:

Because I knew it was thy work,
my patience for to prove.

11 Lord, take from me thy scourge & plague,
I can them not withstand:

I faint and pine away for fear
of thy most heavy hand.

12 When thou for sin dost man rebuke,
he waxeth wo and wan,

As doth a cloth that moths have fret,
so vain a thing is man.

13 Lord, hear my suit and give good heed,
regard my tears that fall:

I sojourn like a stranger here,
as did my fathers all.

14 O spare a little, give me space
my strength for to restore,

Before I go away from hence,
and shall be seen no more.

Expectans expectavi. Psal. xl. 7. H.

David delivered from great danger, dash magnific God therefore, and commendeth his providence to wards all mankind: then he promisseth to give himself wholly to Gods service, and declareth how God is truly worshipped: afterward he giveth thanks, and having complained of his enemies, he calleth for aid and succour.

I waited long and sought the Lord,
and patiently did bear:

At length to me he did accord
my voice and cry to hear.

2 He pluckt me from the lake so deep
out of the mire and clay:
And on a rock he set my feet,
and he did guide my way.

3 To me he taught a psalm of praise,
which I must shew abroad,

And sing new songs of thanks always
unto the Lord our God.

4 When all the folk these things shall see,
as people much afraid,

Then they unto the Lord will flee,
and trust upon his aid.

5 O blest is he whose hope and heart
doth in the Lord remain,

That with the proud doth take no part,
nor such as lie and fain.

6 For, Lord my God, thy wondrous deeds
in greatness far do pass:

Thy favour towards us exceeds
all things that ever was.

7 When I intend and do devise
thy works abroad to show,

To such a reckoning they do rise,
thereof no end I know.

8 Burnt-offrings thou delight'st not in,
I know thy whole desire:

With sacrifice to purge his sin
thou dost no man require.

9 Meat-offerings and sacrifice
thou would'st not have at all:

But thou, O Lord, hast open made
mine ears to hear withall.

10 But then said I, Behold and look,
I come a mean to be:

For in the volume of thy book
thus is it said of me,

C

11 That

11 That I, O God, should do thy mind,
which thing doth like me well:
For in my heart thy law I find
fast placed there to dwell.
12 Thy justice and thy righteousness
in great resorts I tell:
Behold, my tongue no time doth cease,
O Lord, thou know'st full well.

The second part.

13 I have not hid within my brest
thy goodness as by stealth:
But I declare and have exprest
thy truth and saving health.
14 I kept not close thy loving mind,
that no man should it know:
The trust that in thy truth I find,
to all the Church I show.
15 Thy tender mercy, Lord, from me
withdraw thou not away:
But let thy love and veritie
preserve me still for ay.
16 For I with mischiefs many a one
am fore beset about:
My sins increase, and so come on,
I cannot spie them out.
17 For why? in number they exceed
the hairs upon my head:
My heart doth faint for very dread,
that I am almost dead.
18 With speed send help and set me free,
O Lord, I thee require:
Make haste with aid to succour me,
O Lord, at my desire.
19 Let them sustain rebuke and shame:
that seek my soul to spill:
Drive back my foes, and them defame
that wish and would me ill.
20 For their ill feats do them descry
that would deface my name:
Always at me they rail and cry,
Fie on him, fie for shame.
21 Let them in thee have joy and wealth
that seek to thee always:
That those that love thy saving health
may say, To God be praise.
22 But as for me, I am but poor,
opprest and brought full low:
Yet thou, O Lord, wilt me restore
to health, full well I know.
23 For why? thou art my hope and trust,
my refuge, help and stay:
Wherefore my God, as thou art just,
with me no time delay.

Beatus qui intelligit. Psal. xli. T. S.

*David grievously afflicted, blesteth them that pity his
case, complaining on his faithless friends, such as*

*Judas, Job. 12. Then he giveth thanks for Gods
mercy in chastising him gently, and not suffering
his enemies to triumph.*

The man is blest that careful is
the needy to consider:

For in the season perious

the Lord will him deliver.

2 The Lord will make him safe and sound,
and happy in the land:
And he will not deliver him
into his enemies hand.

3 And in his bed when he lies sick,
the Lord will him restore:
And thou, O Lord, wilt turn to health
his sickness and his sore.

4 Then in my sickness thus said I,
Have mercy, Lord on me,
And heal my soul which is full wo
that I offended thee.

5 Mine enemies wisht me ill in heart,
and thus of me did say,
When shall he die, that all his name
may vanish quite away?

6 And when they come to visit me,
they ask if I do well:
But in their hearts mischief they hatch,
and to their mates it tell.

7 They bite their lips and whisper so,
as though they would me harm,
And cast their fetches how to trap
me with some mortal harm.

8 Some grievous sin hath brought him to
this sickness, say they plain:
He is so low that without doubt
rise can he not again.

9 The man also that I did trust,
with me did use deceit:
Who at my table are my bread,
the same for me laid wait.

10 Have mercy, Lord, on me therefore,
and let me be preserv'd
That I may render unto them
the things they have deserv'd.

11 By this I know assuredly
to be below'd of thee,
When that mine enemies have no cause
to triumph over me.

12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd
where I shall dwell for ay.

13 The Lord the God of Israel
be praised evermore:
Even so be it, Lord, will I say,
even so be it therefore.

Quintadecimus. Psal. xlii. 9. H.

David is grieved, that through persecutors he could not be present in the congregation, protesting his presence in heart, albeit in body separate. At last he sheweth, that notwithstanding these sorrows and thoughts, yet he continually putteth his trust in the Lord.

Like as the hart doth beseech and bray the well-springs to obtain;
So doth my soul desire alway with thee, Lord, to remain.

2 My soul doth thirst, and would draw near the living God of might:
Oh when shall I come and appear in presence of his light?

3 The tears all times are my repast, which from mine eyes do slide:
When wicked men cry out so fast, where now is God thy guide?

4 Alas, what grief is it to think what freedom once I had:
Therefore my soul as at pits brink most heavy is and sad.

When I did march in good array, furnished with my train;
Unto the temple was our way, with songs and hearts most fain.

5 My soul, why art thou sad always, and fret'st thus in my breast?
Trust still in God; for him to praise I hold it ever best.

By him I have succour at need, against all pain and grief:
He is my God, which with all speed will haste to send relief.

6 And thus my soul within me, Lord, doth faint to think upon
The land of Jordan, and record the little hill Hermon.

The second part.

7 One grief another in doth call, as clouds burst out their voice:
The floods of evil that do fall, run over me with noise.

8 Yet I by day felt his goodness, and help at all affairs:
Likewise by night I did not cease the living God to praise.

9 I am perswaded thus to say to him with pure pretence,
O Lord, thou art my guide and Ray, my rock and sure defence.
Why do I then in penitence hanging the head thus walk,
While that mine enemies me oppress, and vex we with their talk?

10 For why? they pierce my inward parts with pangs to be abhor'd,
When they cry out with stubborn hearts, Where is thy God thy Lord?

11 So soon why dost thou faint and quail, my soul with pain oppress?
With thoughts why dost thy self assail so sore within my breast?

12 Trust in the Lord thy God alway, and thou the time shalt see
To give him thanks with laud and praise, for health restor'd to thee.

Judica me, Domine. Psal. xliii. T. S.

He prayeth to be delivered from them which conspire with Absalom, to the end that he might joyfully praise God in his holy congregation.

Judge and revenge my cause, O Lord, from them that evil be:
From wicked and deceitful men, O Lord, deliver me.

2 For of my strength thou art the God, why put'st thou me thee fro?
And why walk I so heavily oppress'd with my foe?

3 Send out thy light, and eke thy truth, and lead me with thy grace,
Which may conduct me to thy hill, and to thy dwelling-place.

4 Then shall I to the altar go of God my joy and cheer:
And on my harp give thanks to thee, O God my God most dear.

5 Why art thou then so sad, my soul, and fret'st thus in my breast?
Still trust in God; for him to praise I hold it always best.

6 By him I have deliverance against all pain and grief:
He is my God which doth alway at need send me relief.

Deus acribus. Psal. xliiv. T. S.

A most earnest prayer made in the name of the faithful in persecution, for sustaining the quarrel of Gods word, as in S. Paul, Rom. 8.

Our ears have heard our fathers tell, and reverently record
The wondrous works that thou hast done in older time, O Lord.

2 How thou didst cast the Gentiles out, and stroyd'st them with strong hand:
Planting our fathers in their place, and gav'st to them their land.

3 They conquered not by sword nor strength the land of thy behest:
But by thy hand, thy arm, and grace; because thou lov'dst them best.

1 Thou art my King, O God, that holp
 Jacob in sundry wise.
 2 Led with thy power, we threw down such
 as did against us rise.
 3 I trusted not in bowe nor sword,
 they could not save me found.
 4 Thou kept'st us from our enemies rage,
 thou didst our foes confound.
 5 And still we boast of thee our God,
 and praise thy holy Name:
 6 Yet now though 'st not with our host,
 but leavest us to shame.
 7 Thou mad'st us flee before our foes,
 and so were overtrod:
 Our enemies robb'd and spoil'd our goods,
 when we were spent abroad.
 8 Thou hast us given to our foes,
 as sheep for to be slain:
 Amongst the heithen every where
 scatter'd we do remain.
 9 Thy people thou hast sold like slaves,
 and is a thing of nought:
 For profit none thou hadst thereby,
 no gain at all was sought.
 10 And to our neighbours thou hast made
 of us a laughing stock:
 And those that round about us dwell
 at us do grin and mock.

The second part.

11 Thus we serve for none other use,
 but for a common talk:
 They mock, they scorn, they nod their heads
 where we are the good walk.
 12 I am ashamed continually
 to hear these wicked men:
 Yea so I blush, that all my face
 with red is covered then.
 13 For why? we hear such flandrous words,
 such false reports and lies:
 That death it is to see their wrongs,
 their threatnings and their cries.
 14 For all this we forgot not thee,
 nor yet thy covenant brake:
 15 We turn not back our hearts from thee,
 nor yet thy paths forsake.
 16 Yet thou hast rid us down to dust,
 where dens of dragons be:
 And covered us with shade of death,
 and great adversitie.
 17 If we had our Gods Name forgot,
 and help of idols sought;
 18 Would not God then have tri'd this out?
 for he doth know our thought.
 19 Nay, nay, for thy Names sake, O Lord,
 always are we slain thus:
 As sheep unto the shambles sent,
 right so they deal with us.

20 Up Lord, why sleepest thou? awake,
 and leave us not for all:
 21 Why hidest thou thy countenance,
 and dost forget our thrall?
 22 For down to dust our souls is brought,
 and we now at last cast:
 Our belly, like as it were glud,
 unto the ground cleaves fast.
 23 Rise up therefore for our defence,
 and help us, Lord, we need:
 We thee beseech for thy goodness,
 to rescue us with speed.

Eructavis. Psal. xlii. 7. H.

Solomon his majestic, honour, strength, beauty, riches,
 and power, are praised: his marriage with the E-
 gyptian an heathen woman is blessed, if she re-
 nounce her people and countrey, and give her self
 wholly to her husband. Here is figured the wonder-
 ful majesty and increase of Christs kingdom, and
 the Church his spouse now taken of the Gentiles.

MY heart doth take in hand
 some godly song to sing:
 The praise that I shall shew therein
 pertaineth to the king.
 2 My tongue shall be as quick
 his honour to indite:
 As is the pen of my scribe
 that useth fast to write.
 3 O fairest of all men,
 thy speech is pleasant pure:
 For God hath blessed thee with gifts
 for ever to endure.
 4 About thee gird thy sword,
 O prince of might elect:
 With honour, glory, and renown
 thy person pure is deckt.
 5 Go forth with godly speed,
 with meekness, truth and right:
 And thy right hand shall thee instruct
 in works of dreadful might.
 6 Thine arrows sharp and keen
 their hearts to sore shall sting:
 That folk shall fall and kneel to thee,
 yea all thy foes, O king.
 7 Thy royal seat, O Lord,
 for ever shall remain:
 Because the sceptre of thy realm
 doth righteousness maintain.
 8 Because thou lov'st the right,
 and dost the ill detest,
 God, even thy God hath 'nointed thee
 with joy above the rest.
 9 With myrrh and favours sweet
 thy clothes are all bespread:
 When thou dost from thy palace pass,
 therein to make thee glad.

10 Kings daughters do attend
in fine and rich array:
At thy right hand the queen doth stand
in gold and garments gay.

The second part.

11 O daughter, take good heed,
incline and give good ear:
Thou must forget thy kindred all,
and fathers house most dear.
12 Then shall the king desire
thy beauty fair and trim:
For why? he is the Lord thy God,
and thou must worship him.

13 The daughters then of Tyre,
with gifts full rich to see,
And all the wealthy of the land
shall make their suit to thee.

14 The daughter of the king
is glorious to behold:
Within her closet she doth sit
all deckt in beaten gold.

15 In robes well wrought with needle,
and many a pleasant thing:
With virgins fair on her to wait,
she cometh to the king.

16 Thus are they brought with joy
and mirth on every side,
Into the palace of the king,
and there they do abide.

17 In stead of parents left,
(O queen, the case so stands)
Thou shalt have sons whom thou mayst set
as princes in all lands.

18 Wherefore thy holy Name
all ages shall record:
The people shall give thanks to thee
for evermore, O Lord.

Deus noster. Psal. xlii. 7. H.

A song of thanksgiving for the deliverance of Jerusalem, after Sennacherib with his army was driven away, or some other like sudden and marvellous deliverance by the mighty hand of God: whereby the prophet commending his great benefits, doth exhort the faithful to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enemies.

THe Lord is our defence and aid,
the strength whereby we stand:
When we with wo are much dismay'd,
he is our help at hand.
2 Though th' earth remove, we will not fear,
though hills so high and steep
Be thrust and hurled here and there,
within the sea so deep.

3 No, though the waves do rage so fore
that all the banks it spills:
And though it overflow the shore,
and beat down mighty hills.

4 For one fair fount doth send abroad
his pleasant streams apace,
To fresh the city of our God,
and wash his holy place.

5 In midst of her the Lord doth dwell,
she can no whit decay:
All things against her that rebell
the Lord will truly slay.

6 The heathen folk, the kingdoms fear,
the people make a noise:
The earth doth melt and not appear,
when God puts forth his voice.

7 The Lord of hosts doth take our part,
to us he hath an eye:
Our hope of health with all our heart
on Jacobs God doth lie.

8 Come here and see with mind and thought
the working of our God:
What wonders he himself hath wrought
in all the world abroad.

9 By him all wars are hush'd and gone,
which countreys did conspire:
Their bowes he brake and spears each one,
their chariots burnt with fire.

10 Leave off therefore (saith he) and know
I am a God most stout,
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hosts doth us defend,
he is our strength and tower:
On Jacobs God we do depend,
and on his might and power.

Omnes gentes. Psal. xliii. 7. H.

An exhortation to worship God for his mercies to Jacobs posterity. Herein is prophesied the kingdom of Christ in the time of the Gospel.

YE people all with one accord
clap hands and eke rejoyce:
Be glad and sing unto the Lord
with sweet and pleasant voice.
2 For high the Lord and dreadful is,
with wonders manifold:
A mighty King he is truly,
in all the earth extoll'd.

3 The people shall he make to be
unto our bondage thrall:
And underneath our feet he shall
the nations make to fall.

4 For us the heritage he chose,
which we possess alone,
The flourishing worship of Jacob
his welbelov'd one.

- 5 Our God aſcended up on high
with joy and pleaſant noiſe :
The Lord goes up above the ſkie
with trumpets royal voice.
- 6 Sing praifes to our God, ſing praife,
ſing praifes to our King :
- 7 For God is King of all the earth,
all ſkilful praifes ſing.
- 8 God on the heathen reigns, and ſits
upon his holy throne :
- The princes of the people have
them joyned every one
To Abrahams people : for our God,
which is exalted high,
As with a buckler doth defend
the earth continually.

Magnus Dominus. Pſal. xlviii. 7. H.

Thanks is given to God for the notable deliverance of Jeruſalem from the hands of many kings : the eſtate whereof is praized, for that God is preſent at all times to defend it. This Pſalm ſeemeth to be made in the time of Ahar, Jehoſaphat, Aſa, or Hezekiah ; for then chiefly was the city by foreign princes aſſaulted.

Great is the Lord, and with great praife
to be advanced ſtill
Within the city of our God,
upon his holy hill.

1 Mount Sion is a pleaſant place,
it gladdeth all the land :

The city of the mighty King
on her north ſide doth ſtand.

3 Within the palaces thereof
God is a refuge known :

For lo, the kings are gathered, and
together they are gone.

4 But when they did behold it ſo,
they wondred, and they were

Aſtoniſhed much, and ſuddenly
were driven back with fear.

5 Great terror there on them did fall,
for very wo they cry,

As doth a woman when ſhe ſhall
go travail by and by.

6 As thou with eaſtern wind the ſhips
upon the ſea doſt break

So they were 'ſtroyn'd' : and even as
we heard our fathers ſpeak ;

7 So in the city of the Lord
we ſaw as it was told,

Yea, in the city which our God
for ever will uphold.

8 O Lord, we wait and do attend
on thy good help and grace :

For which we do all times attend
within thy holy place.

9 O Lord, according to thy Name
for ever is thy praife :

And thy right hand, O Lord, is full
of righteousneſs alwayes.

10 Let, for thy judgements, Sion mount
fulfilled be with joys :

And eke of Judah grant, O Lord,
the daughters to rejoyce.

11 Go walk about all Sion hill,
yea, round about her go ;

And tell the towres that thereupon
are builded on a row.

12 And mark ye well her bulwarks all,
behold her towers there :

That ye may tell thereof to them
that after ſhall be here.

13 For this God is our God, our God
for evermore is he :

Yea, and unto the death alſo
our Guider ſhall he be.

Audite hac, omnes. Pſal. xlix. 7. H.

Gods Spirit moveth the conſideration of mans life, ſhewing that the wealthieſt are not happieſt, but noteth how all things are ruled by Gods providence : who as he judgeth theſe worldly miſers to everlaſting torments, ſo doth he preſerve his, and will reward them in the day of the reſurrection.
2 Theſſ. 1.

All people hearken and give ear
to that that I ſhall tell,

2 Both high and low, both rich and poor
that in the world do dwell.

3 For why ? my mouth ſhall make diſcourſe
of many things right wiſe :
In underſtanding ſhall mine heart
his ſtudy exerciſe.

4 I will incline mine ear to know
the parable ſo dark :

And open all my doubtful ſpeech
in metre on my harp.

5 Why ſhould I fear affliction,
or any careful royl :

Or elſe my foes which at my heels
are preſt my life to ſpoil ?

6 For as for ſuch as riches have,
wherein their truſt is moſt ;

And they which of their treasures great
themſelves do brag and boaſt ;

7 There is not one of them that can
his brothers death redeem,

Or that can give a price to God,
ſufficient for him.

8 It is too great a price to pay,
none can thereto attain :

Or that he might his life prolong,
or not in grave remain.

9 They ſee wiſe men, as well as fools,
ſubject unto deaths bands :

And being dead, ſtrangers poſſeſs
their goods, their rents, their lands.

10. Their

- 10 Their care is to build houses fair,
and so determine sure
To make their name right great on earth
for ever to endure.
11 Yet shall no man always enjoy
high honour, wealth, and rest;
12 But shall at length taste of deaths cup,
as well as the brute beast.

The second part.

- 13 And though they try their foolish
to be most lewd and vain: (thoughts
Their children yet approve their talk,
and in like sin remain.
14 As sheep into the fold are brought,
so shall they into grave:
Death shall them ear, and in that day
the just shall lordship have.
15 Their image and their royal port
shall fade and quite decay,
When as from house to pit they pass
with wo and well-away.
16 But God will surely preserve me
from death and endless pain:
Because he will of his good grace
my soul receive again.
17 If any man wax wondrous rich,
fear not, I say, therefore:
Although the glory of his house
increaseth more and more.
18 For when he dies, of all these things
nothing shall he receive:
His glory will not follow him,
his pomp will take her leave.
19 Yet in this life he takes himself
the happiest under sun:
And others likewise flatter him,
saying, All is well done.
20 And presuppose he live as long
as did his fathers old;
Yet must he needs at length give place,
and be brought to deaths fold.
21 Thus man to honour God hath brought,
yet doth he not consider:
But like brute beasts so doth he live,
which turn to dust and powder.

Deus deorum. Psalm 1. W.W.

He prophesieth how God will call all nations by the gospel, and require no other sacrifice of his people, but the confession of his benefits & thanksgiving: and how he detesteth all such as seem zealous of ceremonies, and not of the power of the word.

THe mighty God,
th' eternal hath thus spoke,
And all the world
he will call and provoke:
Even from the east
and so forth to the west.

- 2 From towards Sion,
which place he liketh best,
God will appear
in beauty most excellent:
Our God will come
before that long time be spent.
3 Devouring fire
shall go before his face;
A great tempest
shall round about him trace.
4 Then shall he call
the earth and heavens bright,
To judge his folk
with equity and right:
5 Saying, Go to,
and now my saines assemble:
My pact they keep,
their gifts do not dissemble.
6 The heavens shall
declare his righteousness:
For God is Judge
of all things more and less.
7 Hear, my people,
for I will now reveal;
Lift Israel,
I will thee nought conceal.
Thy God, thy God
am I, and will not blame thee
8 For giving not
all manner offerings to me.
9 I have no need
to take of thee at all
Goats of thy fold,
or calf out of thy stall:
10 For all the beasts
are mine within the woods:
On thousand hills
cattel are mine own goods:
11 I know for mine
all birds that are on mountains:
All beasts are mine
which haunt the fields and fountains,
12 Hungry if I were,
I would not thee it tell;
For all is mine
that in the world doth dwell,
13 Eat I the flesh
of great bulls or bullocks?
Or drink the blood
of goats, or of the flocks?
14 Offer to God
praise and hearty thanksgiving,
And pay thy vows
unto God everliving.
15 Call upon me
when troubled thou shalt be:
Then will I help,
and thou shalt honour me.

16 To the wicked
thus ſaith th' eternal God,
Why doſt thou preach
my laws and heſts abroad :
17 Seeing thou haſt
them with thy mouth abuſed,
And haſt to be
by diſcipline reformed ?
My words, I ſay,
thou doſt rejeſt and hate :
18 If that thou ſee
a thief, as with thy mate,
Thou runn'ſt with him,
and ſo your prey do ſeek ;
And art all one
with bawds and ruſſians eke.
19 Thou giv'ſt thy ſelf
to backbite and to ſlander :
And how thy tongue
deceives it is a wonder.
20 Thou ſitt'ſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame :
21 Theſe things thou diſt,
and whil'ſt I held my tongue,
Thou diſt me judge,
becauſe I ſaid ſo long,
Like to thy ſelf :
yet though I keep long ſilence,
Once ſhalt thou feel
of thy wrongs juſt recompence.
22 Conſider this,
ye that forget the Lord,
And fear not when
he threatneth with his word :
Left without help
I ſpoil you as a prey.
23 But he that thanks
offereth ; praiſeth me ay,
Saith the Lord God :
and he that walketh this trace,
I will him teach
Gods ſaving health to embrace.

Another of the ſame, by J. H.

THe God of gods, the Lord,
hath call'd the earth by name :
From whence the ſun doth riſe, unto
the ſetting of the ſame.
2 From Sion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.
3 Our God ſhall come in haſte,
to ſpeak he ſhall not doubt :
Before him ſhall the fire waſte,
and tempeſt round about.

4 The heavens from on high,
the earth below like wiſe
He will call forth to judge and try,
his folk he doth deviſe.
5 Bring forth my ſaints, ſaith he,
my faithful ſtock ſo dear :
Which are in band and league with me,
my law to love and fear.
6 And when theſe things are tri'd,
the heavens ſhall record,
That God is juſt ; and all muſt bide
the judgement of the Lord.
7 My people, O give heed,
Iſrael to thee I cry :
I am thy God, thy help at need,
thou canſt it not deny.
8 I do not ſay to thee
thy ſacrifice is ſlack :
Thou offerſt daily unto me
much more then I do lack.
9 Think'ſt thou that I do need
thy cattel young or old ?
Or elſe ſo much deſire to feed
on goats out of thy fold ?
10 Nay ; all the beaſts are mine,
in woods that eat their fills :
And thouſands more of neat and kine,
that run wild on the hills.

The ſecond part.

11 The birds that build on high,
in hills and out of fight :
And beaſts that in the fields do lie,
are ſubject to my might.
12 Then though I hungred fore,
what need I ought of thine,
Sirh that the earth with her great ſtore,
and all therein is mine ?
13 To bulls fleſh have I mind
to eat it doſt thou think ?
Or ſuch a ſweetneſs do I find
that thou mayſt praiſe my Name.
14 Give to the Lord his praiſe,
with thanks to him apply :
And ſee thou pay thy vows always
unto the God moſt high.
15 Then ſeek and call to me,
when ought would work thee blame :
And I will ſure deliver thee,
that thou mayſt praiſe my Name.
16 But to the wicked train,
which talk of God each day,
And yet their works are foul and vain,
to them the Lord will ſay,
17 With what a face dar'ſt thou
my word once ſpeak or name ?
Why doſt thou talk my law allow,
thy deeds deny the ſame ?

18 Whereas for to amend
thy life thou art so slack :
My word the which thou dost pretend,
is cast behind thy back.

The third part.

19 When thou a thief dost see
by theft to live in wealth,
With him thou runn'st and dost agree
likewise to thrive by stealth.
20 When thou dost them behold
that wives and maids defile,
Thou lik'st it well, and waxest bold
to use that life most vile.
21 Thy lips thou dost apply
to slander and defame :
Thy tongue is taught to craft and lie,
and still doth use the same.
22 Thou studiest to revile
thy friends to thee so near :
With slander thou would'st needs defile
thy mothers son most dear.
23 Hereat while I do wink,
as though I did not see,
Thou goest on still, and so dost think
that I am like to thee.
24 But sure I will not let
to strike, when I begin :
Thy faults in order I will set,
and open all thy sin.
25 Mark this I you require,
that have not God in mind :
Lest when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the sacrifice of praise,
Doth please me well, and he shall see
to walk in godly ways.

Miserere mei. Psal. li. W. W.

David rebuked by the prophet Nathan for his great offence, acknowledgeth the same to God, professing his natural corruption. Wherefore he prayeth God to forgive his sins, and renew in him his holy Spirit, promising that he will not be unmindful of these great graces. Finally, fearing lest God would punish the whole church for his fault, he requireth that he rather would increase his grace towards the same.

O Lord, consider my distress,
and now with speed some pity take :
My sins deface, my faults redress,
good Lord, for thy great mercies sake.
2 Wash me, O Lord, and make me clean
from this unjust and sinful act,
And purifie yet once again
my hainous crime and bloody fact.

3 Remorse and sorrow do constrain
me to acknowledge mine excess :
My sin alas doth still remain
before my face without release.
4 For thee alone I have offended,
committing evil in thy sight :
And if I were therefore condemned,
yet were thy judgements just and right.
5 It is too manifest alas
that first I was conceiv'd in sin :
Yea, of my mother so born was,
and yet vile wretch remain therein.
6 Also behold, Lord, thou dost love
the inward truth of a pure heart :
Therefore thy wisdom from above
thou hast reveal'd me to convert.
7 If thou with hyssop purge this blot,
I shall be cleaner then the glass :
And if thou wash away my spot,
the snow in whiteness shall I pass.
8 Therefore, O Lord, such joy me send,
that inwardly I may find grace,
And that my strength may now amend,
which thou hast swag'd for my trespass.
9 Turn back thy face and frowning ire,
for I have felt enough thy hand :
And purge my sins, I thee desire,
which do in number pass the sand.
10 Make new my heart within my brest,
and frame it to thy holy will :
Thy constant Spirit in me let rest,
which may these raging enemies kill.

The second part.

11 Cast me not, Lord, out from thy face,
but speedily my torments end :
Take not from me thy Spirit of grace,
which may from dange s me defend.
12 Restore me to those joys again
which I was wont in thee to find :
And let me thy free Spirit retain,
which unto thee may stir my mind.
13 Thus when I shall thy mercies know,
I shall instruct others therein :
And men that are likewise brought low,
by mine example shall see sin.
14 O God, that of my health art Lord,
forgive me this my bloody vice :
My heart and tongue shall then accord
to sing thy mercies and justice.
15 Touch thou my lips, my tongue unty,
O Lord, which art the onely key :
And then my mouth shall testify
thy wondrous works and praise alway.
16 And as for outward sacrifice,
I would have offered many a one :
But thou esteem'st them of no price,
and therein pleasure tak'st thou none.

17 The heavy heart, the mind oppress,
O Lord, thou never dost reject :
And, to speak truth, it is the best,
and of all sacrifice the effect.

18 Lord, unto Sion turn thy face,
pour out thy mercies on thy hill,
And on Jerusalem thy grace,
build up the walls, and love it still.

19 Thou shalt accept then our offerings
of peace and righteousness, I say :
Yea calves and many other things
upon thine altar will we lay.

Another of the same, by J. H.

HAve mercy on me, Lord, after
thy great abounding grace :
After thy mercies multitude
do thou my sins deface.

2 Yea wash me more from mine offence,
and cleanse me from my sin :
For I do know my faults, and still
my sin is in mine eyne.

3 Against thee, thee alone I have
offended in this case :
And evil have I done before
the presence of thy face :

4 That in the things that thou hast done
upright thou may'st be try'd,
And eke in judging, that the doom
may pass upon thy side.

5 Behold, in wickedness my kind
and shape I did receive :

And lo, my sinful mother eke
in sin did me conceive.

6 But lo, the truth in inward parts
is pleasant unto thee ;
And secrets of thy wisdom thou
revealed hast to me.

7 With hyssop, Lord, besprinkle me,
I shall be cleansed so :
Yea wash thou me, and so I shall
be whiter then the snow.

8 Of joy and gladness make thou me
to hear the pleasant voice :
That so the bruised bones which thou
hast broken may rejoyce.

9 From the beholding of my sins,
Lord, turn away thy face :
And all my deeds of wickedness
do utterly deface.

10 O God, create in me a heart
unspotted in thy sight :
And eke within my bowels, Lord,
renew a stable sprite.

11 Ne cast me from thy sight, nor take
thy holy Spirit away :
The comfort of thy saving health
give me again, I pray.

12 With thy free Spirit establish me,
and I will teach therefore
Sinners thy ways, and wicked shall
be turned to thy love.

The second part.

13 O God that art God of my health,
from bloud deliver me :
That praises of thy righteousness
my tongue may sing to thee.

14 My lips that yet fast closed be,
do thou, O Lord, unloose :
The praises of thy majestie
my mouth shall so disclose.

15 I would have offered sacrifice,
if that had pleased thee :
But pleased with burnt-offerings
I know thou wilt not be.

16 A troubled spirit is sacrifice
delightful in Gods eyes :
A broken and an humble heart,
God, thou wilt not despise.

17 In thy good will deal gently, Lord,
to Sion, and withall
Grant that of thy Jerusalem
uprear'd may be the wall.

18 Burnt-offerings, gifts, and sacrifice
of justice in that day
Thou shalt accept, and calves they shall
upon thine altar lay.

Quid gloriaris ? Psal. lii. 7. H.

*David describeth the arrogant tyranny of Doeg
Sauls chief shepherd, who by false surmises caused
Ahimelech and the priests to be slain : he prophesi-
eth destruction, encourageth the faithful to trust
in God, who most sharply revengeth his, and ren-
dred thanks for his deliverance. Herein is lively
set forth the kingdom of antichrist.*

WHy dost thou tyrant boast abroad
thy wicked works to praise ?

Dost thou not know there is a God,
whose mercies last always ?

2 Why doth thy mind yet still devise
such wicked wiles to warp ?
Thy tongue untrue in forging lies,
is like a rasour sharp.

3 On mischief why set'st thou thy mind,
and wilt not walk upright ?
Thou hast more lust false tales to find
then bring the truth to light.

4 Thou dost delight in fraud and guile,
in mischief, bloud, and wrong :
Thy lips have learn'd the flatt'ring style,
O false deceitful tongue.

5 Therefore shall God for ay confound,
and pluck thee from thy place,

Thy

Thy seed root out from off the ground,
and so shall thee deface.

6 The just when they behold thy fall,
with fear will praise the Lord,
And in reproach of thee withall
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence :

But of his goods his god did make,
and trust his corrupt sense.

8 But I as olive fresh and green
shall spring and spread abroad :

For why ? my trust all times hath been
upon the living God.

9 For this therefore will I give praise
to thee with heart and voice :

I will set forth thy Name always,
wherein thy saints rejoyce.

Dixit insipiens. Psal. liii. T. S.

David describeth the crooked nature, cruelty, and punishment of the wicked, when they look not for it, and desireth the deliverance of the godly, that they may rejoyce together.

THe foolish man in that which he
within his heart hath said,
That there is any God at all
hath utterly denied.

2 They are corrupt, and they also
a hainous work have wrought :
Among them all there is not one
of good that worketh ought.

3 The Lord look'd down on sons of men,
from heaven all abroad,

To see if any were that would
be wise and seek for God.

4 They are all gone out of the way,
they are corrupted all :

There is not one doth any good,
there is not one at all.

5 Do not all wicked workers know,
that they do feed upon

My people, as they feed on bread ?
the Lord they call not on.

6 Even there they were afraid, and stood
with trembling all dismayd ;

Whereas there was no cause at all
why they should be afraid.

7 For God his bones that thee besieg'd
hath scar'd red all abroad :

Thou hast confounded them, for they
rejected are of God.

8 O Lord, give thou thy people health,
and thou, O Lord, fulfill

Thy promise made to Israel,
from out of Sion hill.

9 When God his people shall restore
that erst was captive led,
Then Jacob shall therein rejoyce,
and Israel shall be glad.

Dens, in Nomine. Psal. liy. 7. H.

David in great danger through Ziphims, calleth upon God to destroy his enemies, promising sacrifice for his deliverance.

GOd, save me for thy holy Name,
and for thy goodness sake :
Unto the strength, Lord, of the same
I do my cause betake.

2 Regard, O Lord, and give an ear
to me when I do pray :

Bow down thy self to me, and hear
the words that I do say.

3 For strangers up against me rise,
and tyrants vex me still,
Which have not God before their eyes :
they seek my soul to spill.

4 But lo, my God doth give me aid,
the Lord is straight at hand :
With them by whom my soul is staid
the Lord doth ever stand.

5 With plagues repay again all those
for me that lie in wait :

And in thy truth destroy my foes
with their own snare and bait.

6 An offering of free heart and will
then I to thee shall make,
And praise thy Name ; for therein still
great comfort I do take.

7 O Lord, at length do set me free
from them that craft conspire :

And now mine eye with joy doth see
on them my hearts desire.

Exaudi, Dens. Psal. ly. 7. H.

David in great distress, complaineth of Sauls cruelty, and falshood of his familiar acquaintance, effectually moving the Lord to pity him : then assured of his deliverance, he setteth forth the grace of God, as if he had already obtained his request.

O God, give ear and do apply
to hear me when I pray :
And when to thee I call and cry,
hide not thy self away.

2 Take heed to me, grant my request,
and answer me again :

With plaints I pray full sore oppressd,
great grief doth me constrain.

3 Because my foes with threats and cries
oppress me through despight :

And so the wicked sort likewise
to vex me have delight.

4 For they in counsel do conspire
to charge me with some ill :
So in their hasty wrath and ire
they do pursue me still.

5 My heart doth faint for want of breath,
it panteth in my brest :
The terrors and the dread of death
do work me much unrest.

6 Such dreadful fear on me doth fall,
that I therewith do quake :
Such horrorwhelmeth me withall,
that I no shift can make.

7 But I did say, Who will give me
the swift and pleasant wings
Of some fair dove, that I may flee,
and rest me from these things ?

8 Lo then I would go far away,
to flee I would not cease :
And I would hide my self, and stay
in some great wilderness.

9 I would be gone in all the haste,
and not abide behind :
That I were quit and overpast
these blasts of boistrous wind.
10 Divide them, Lord, and from them pull
their devilish double tongue :
For I have spi'd their city full
of rapine, strife, and wrong.

11 Which things both night and day through-
do close her as a wall :
In midst of her is mischief stout,
and sorrow eke withall.

12 Her inward parts are wicked plain,
her deeds are much too vile :
And in her streets there doth remain
all crafty fraud and guile.

The second part.

13 If that my foes did seek my shame,
I might it well abide :
From open enemies check and blame
some where I could me hide :
14 But thou it was my fellow dear,
which friendship didst pretend,
And didst my secret counsel hear,
as my familiar friend.

15 With whom I had delight to talk
in secret and abroad,
And we together oft did walk
within the house of God.

16 Let death in haste upon them fall,
and send them quick to hell :
For mischief reigneth in the hall
and parlour where they dwell.

17 But I unto my God will cry,
to him for help I flee :
The Lord will help me by and by,
and he will succour me.

18 At morning, noon, and evening-tide
unto the Lord I pray ;
When I so instantly have cri'd,
he doth not say me nay.

19 To peace he shall restore me yet,
though war be now at hand :
Although the number be full great
that would against me stand.

20 The Lord that first and last doth reign,
both now and evermore,
Will hear when I to him complain,
and punish them full sore.

21 For sure there is no hope that they
to turn will once accord :
For why ? they will not God obey,
nor yet do fear the Lord.

22 Upon their friends they laid their hands
which were in covenant knit :
Of friendship to neglect the bands
they pass or care no whit.

23 While they have war within their hearts,
as butter are their words :
Although their words were smooth as oyl,
they cut as sharp as swords.

24 Cast thou thy care upon the Lord,
and he shall nourish thee :
For in no wise will he accord
the just in thrall to see.

25 But God shall cast them deep in pit
that thirst for blood always :
He will no guileful man permit
to live our half his days.

26 Though such be quite destroy'd and gone,
in thee, O Lord, I trust :
I shall depend thy grace upon,
with all my heart and lust.

Miserere mei. Psal. lvi. 7. H.

*David being brought to Achish the king of Gath,
1 Sam. 21. 10. complaineth of his enemies, de-
mandeth succour, trusteth in God, and promiseth to
perform his vow, which was to praise God in his
Church.*

HAve mercy, Lord, on me, I pray,
for man would me devour :
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies daily enterprife
to swallow me outright :
To fight against me many rise,
O thou most high of might.

3 When they would make me most afraid
with boasts and brags of pride,
I trust in thee alone for aid,
by thee I will abide.

4 Gods promise I do mind and praise,
O Lord, I stick to thee :

I do not care at all assays
what flesh can do to me.

5 What things I either did or spake,
they wrest them at their will:

And all the counsel that they take
is how to work me ill.

6 They all consent themselves to hide,
close watch for me to lay:

They spy my paths, and snares have ti'd
to take my life away.

7 Shall they thus scape on mischief set?
thou God on them wilt frown:

For in his wrath he doth not let
to throw whole kingdoms down.

8 Thou seest how oft they made me flee,
and on my tears dost look:

Reserve them in a glass by thee,
and write them in thy book.

9 When I do call upon thy Name,
my foes away do start:

I well perceive it by the fame,
that God doth take my part.

10 I glory in the word of God,
to praise it I accord:

With joy I will declare abroad
the promise of the Lord.

11 I trust in God, and yet I say,
as I before began,

The Lord he is my help and stay,
I do not care for man.

12 I will perform with heart so free
to God my vows always:

And I, O Lord, all times to thee
will offer thanks and praise.

13 My soul from death thou dost defend,
and keep'st my feet upright:

That I before thee may ascend
with such as live in light.

Miserere mei. Psalm lvii. 7. H.

David in the desert of Ziph, betrayed by the inhabitants, and in the same cave with Saul, calleth upon God, with full confidence that he will perform his promise, and shew his glory in heaven and earth, against his cruel enemies. Therefore he rendreth laud and praise.

Take pity for thy promise sake,
have mercy, Lord, on me:

For why? my soul doth her betake
unto the help of thee.

2 Within the shadow of thy wings
I set my self full fast,

Till mischief, malice, and like things
be gone and overpast.

3 I call upon the God most high,
to whom I stick and stand:

I mean the God that will stand by
the cause I have in hand.

4 From heaven he hath sent his aid,
to save me from their spight,
That to devour me have assaid,
his mercy, truth, and might.

5 I lead my life with lions fell,
all set on wrath and ire:

And with such wicked men I dwell,
that fret like flames of fire.

6 Their teeth are spears and arrows long
as sharp as I have seen:

They wound and cut with their quick tongue
like swords and weapons keen.

7 Set up and shew thy self, O God,
above the heavens bright:

Exalt thy praise on earth abroad,
thy majesty and might.

8 They lay their net and do prepare
a privy cave and pit:

Wherein they think my soul to snare,
but they are fall'n in it.

9 My heart is set to laud the Lord,
in him to joy always:

My heart, I say, doth well accord
to sing his laud and praise.

10 Awake, my joy, awake, I say,
my lute, my harp, and string:

For I my self before the day
will rise, rejoyce, and sing.

11 Among the people I will tell
the goodness of my God,

And shew his praise that doth excell,
in heathen lands abroad.

12 His mercy doth extend as far
as heavens all are high:

His truth as high as any star
that shineth in the skie.

13 Set forth and shew thy self, O God,
above the heavens bright:

Extol thy praise on earth abroad,
thy majesty and might.

Si verè utique. Psalm lviii. 7. H.

He describeth his malicious enemies, Saul's flatterers, who secretly and openly sought his destruction; from whom he appealeth to Gods judgement, shewing that the just shall rejoyce at the punishment of the wicked, to Gods glory.

YE rulers that are put in trust
to judge of wrong and right,

Be all your judgements true and just,
not knowing meed or might?

2 Nay, in your hearts ye mark and muse
in mischief to consent,

And where ye should true justice use,
your hands to bribes are bent.

3 The wicked sort from their birth-day
have erred on this wise:

And from their mothers womb alway
have used craft and lies.

- 4 In them the poison and the breath
of serpents do appear:
Yea, like the adder that is deaf,
and fast doth stop her ear,
- 5 Because she will not hear the voice
of one that charmeth well:
No though he were the chief of choice,
and did therein excell.
- 6 O God, break thou their teeth at once
within their mouths throughout:
The tusks that in their great jaw-bones
like lions whelps hang out.
- 7 Let them consume away and waste,
as waters run forth right:
The shafts that they do shoot in haste,
let them be broke in flight.
- 8 As snails do walte within the shell,
and unto slime do run:
As one before his time that fell,
and never saw the sun.
- 9 Before the thorns that now are young,
to bushes big shall grow:
The storms of anger waxing strong
shall take them e're they know.
- 10 The just shall joy, it doth them good
that God doth vengeance take:
And they shall wash their feet in bloud
of them that him forsake.
- 11 Then shall the world shew forth and tell,
that good men have reward:
And that a God on earth doth dwell,
that justice doth regard.

Eripe me. Psal. lix. 7. H.

*David in great danger of Saul, who sent to slay him
in his bed, declareth his innocency and their fury,
praying God to destroy all malicious sinners; who
live for a time to exercise his people, but in the end
consume in his wrath, to Gods glory. For this he
singeth praise to God, assured of his mercies.*

- S**End aid and save me from my foes,
O Lord, I pray to thee:
Defend and keep me from all those
that rise and strive with me.
- 2 O Lord, preserve me from those men,
whose doings are not good:
And set me sure and safe from them
that thirst still after bloud.
- 3 For lo, they wait my soul to take,
they rage against me still:
Yea, for no fault that I did make,
I never did them ill.
- 4 They run and do themselves prepare,
when I no whit offend:
Arise and save me from their snare,
and see what they intend.

- 5 O Lord of hosts of Israel,
arise and strike all lands:
And pity none that do rebel,
and in their mischiefs stand.
- 6 At night they stir and seek about,
as hounds they howl and grin:
And all the city clean throughout,
from place to place they run.
- 7 They speak of me with mouth alway,
but in their lips are swords:
They 'greed my death, and then would say,
What? none doth hear our words.
- 8 But, Lord, thou hast their ways espi'd,
and laught thereat apace:
The heathen folk thou dost deride,
and mock them to their face.
- 9 The strength that doth our foes withstand,
O Lord, doth come from thee:
My God he is my help at hand,
a fort of fence to me.
- 10 The Lord to me doth shew his grace
in great abundance still:
That I may see my foes in case
such as my heart doth will.

The second part.

- 11 Destroy them not at once, O Lord,
lest it from mind do fall:
But with thy strength drive them abroad,
and so consume them all.
- 12 For their ill words and truthlesse tongue
confound them in their pride:
Their wicked oaths with lies and wrong,
let all the world deride.
- 13 Consume them in thy wrath, O Lord,
that nought of them remain:
That men may know throughout the world
that Jacobs God doth reign.
- 14 At evening they return apace,
as dogs they grin and crie:
Throughout the streets in every place
they run about and spie.
- 15 They seek about for meate, I say,
but let them not be fed:
Nor find a house wherein they may
be bold to put their head.
- 16 But I will shew thy strength abroad,
thy goodness I will praise:
For thou art my defence and God
at need in all assays.
- 17 Thou art my strength, thou hast me said;
O Lord, I sing to thee:
Thou art my fort, my fence, and aid,
a loving God to me.

Deus, repulisti. Psal. lx. 7. H.

*David now king over Judah, after many victories,
sheweth by evident signs that God elected him king.*
allur.ng

assuring the people, that God will prosper them if they approve the same. After he prayeth unto God, to finish that he had begun.

- O** Lord, thou didst us clean forsake,
and scatt' redst us abroad :
Such great displeasure thou didst take ;
return to us, O God.
- 2 Thy might did move the land so sore,
that it in sunder brake :
The hurt thereof, O Lord, restore,
for it doth bow and quake.
- 3 With heavy chance thou plaguest thus
the people that are thine :
And thou hast given unto us
a drink of deadly wine.
- 4 But yet to such as fear thy Name
a banner thou didst shew :
That they may triumph in the same,
because thy word is true.
- 5 So that thy might may keep and save
thy folk that favour thee :
That they thy help at hand may have,
O Lord, grant this to me.
- 6 The Lord did speak from his own place,
this was his joyful tale,
I will divide Sichem by pace,
and mete out Succoths vale.
- 7 Gilead is given to my hand,
Manasses mine beside :
Ephraim the strength of all my land,
my law doth Judah guide.
- 8 In Moab I will wash my feet,
over Edom throw my shoe :
And thou Palestine ought'st to seek
for favour me unto.
- 9 But who will bring me at this tide
unto the city strong ?
Or who to Edom will me guide,
so that I go not wrong ?
- 10 Wilt thou not God, which didst forsake
thy folk, their land and coasts ?
Our wars in hand thou would'st not take,
nor walk among our hosts.
- 11 Give aid, O Lord, and us relieve
from them that us disdain :
The help that hosts of men can give,
it is but all in vain.
- 12 But through our God we shall have might
to take great things in hand :
He will tread down and put to flight
all those that us withstand.

Exaudi, Deus. Psal. lxi. 7. H.
Whether he were in danger of the Ammonites, or pursued of Absalom, here he cryeth to be delivered, and confirmed in his kingdom, promising perpetual praises.

Regard O Lord, for I complain,
and make my suit to thee :

- Let not my words return in vain,
but give an ear to me.
- 2 From out the coasts and utmost parts
of all the earth abroad,
In grief and anguish of my heart
I cry to thee, O God.
- 3 Upon the rock of thy great power
my woful mind repose :
Thou art my hope, my fort and tower,
my fence against my foes.
- 4 Within thy tent I lust to dwell
for ever to endure :
Under thy wings I know right well
I shall be safe and sure.
- 5 The Lord doth my desire regard,
and doth fulfil the same :
With godly gifts will he reward
all those that fear his Name.
- 6 The king shall he in health maintain,
and so prolong his days :
That he from age to age shall reign,
for evermore always.
- 7 That he may have a dwelling-place
before the Lord for ay ;
O let thy mercy, truth, and grace,
defend him from decay.
- 8 Then shall I sing for ever still
with praise unto thy Name :
That all my vows I may fulfill,
and daily pay the same.

Nonne Deo. Psal. lxii. 7. H.

David declareth by his example, and the nature of God, that he and all people must trust in God alone, seeing that all without God goeth to nought, who onely is of power to save, and that he rewardeth man according to his works.

- M**Y soul to God shall give good heed,
and him alone attend :
For why ? my health and hope to speed
doth whole on him depend.
- 2 For he alone is my defence,
my rock, my health, and aid :
He is my stay, that no pretence
shall make me much dismayd.
- 3 O wicked folk, how long will ye
use craft ? sure ye must fall :
For as a rotten hedge ye be,
and like a tott'ring wall.
- 4 Whom God doth love, ye seek always
to put him to the worse :
Ye love to lie, with mouth ye praise,
and yet your heart doth curse.
- 5 Yet still my soul doth whole depend
on God my chief desire :
From all ill feats me to defend,
none but him I require.

- 6 He is my rock, my fort and tower,
my health is of his grace:
He doth ſupport me, that no power
can move me out of place.
- 7 God is my glory and my health,
my ſouls deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is my onely truſt.
- 8 Oh have your truſt in him alway,
ye folk with one accord:
Pour out your hearts to him, and ſay,
our truſt is in the Lord.
- 9 The ſons of men deceitful are,
on balance but a ſlight:
With things moſt vain do them compare,
for they can keep no weight.
- 10 Truſt not in wrong, robb'ry, nor ſtealh,
let vain delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.
- 11 The Lord long ſince one thing did tell,
which here to mind I call:
He ſpake it oft, I heard it well,
That God alone doth all.
- 12 And that thou, Lord, art good and kind,
thy mercy doth exceed:
So that all ſorts with thee ſhall find
according to their deed.

Dens, Deus meus. Pſal. lxiii. T. S.

David after his danger in Ziph, giveth thanks to God for his wonderful deliverance, in whose mercy he truſteth, even in the miſt of miſery: profeſſing the deſtruction of Gods enemies; and contrariwiſe, happineſs to all them that truſt in the Lord. 1 Sam. 23.

○ God my God, I watch betime
to come to thee in haſte:
For why? my ſoul and body both
do thiſt of thee to taſte.
And in this barren wilderneſs
where waters there are none,
My fleſh is parcht for thought of thee,
for thee I wiſh alone.

- 2 That I might ſee yet once again
thy glory, ſtrength, and might,
As I was wont it to behold
with in thy temple bright.
- 3 For why? thy mercies far ſurmount
this life and wretched days:
My lips therefore ſhall give to thee
due honour, laud and praiſe.
- 4 And whilſt I live, I will not fail
to worſhip thee alway:
And in thy Name I ſhall liſt up
my hands when I do pray.
- 5 My ſoul is fill'd as with marrow,
which is both fat and ſweet:

My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meet;

- 6 When as in bed I think on thee,
and eke all the night-tide,
7 For under covert of thy wings,
thou art my joyful guide.
- 8 My ſoul doth ſurely ſtick to thee;
thy right hand is my power:
9 And thoſe that ſeek my ſoul to ſtroy,
them death ſhall ſoon devour.
- 10 The ſword ſhall them devour each one,
their carcaſes ſhall feed
The hungry foxes, which do run
their pray to ſeek at need.
- 11 The king and all men ſhall rejoyce,
that do profeſs Gods word:
For liars mouths ſhall then be ſtopp'd,
which have the truth diſturb'd.

Exaudi, Deus. Pſal. lxiv. 7. H.

David prayeth againſt the falſe reporters & ſlanderers: he declareth their puniſhment and deſtruction, to the comfort of the juſt, and the glory of God.

- Lord, unto my voice give ear,
with plaint when I do pray:
And rid my life and ſoul from fear
of foes that threat to ſlay.
- 2 Defend me from that ſort of men
which in deceit do lurk:
And from the frowning face of them
that all ill feats do work.
- 3 Who whet their tongues as we have ſeen
men whet and ſharp their ſwords:
They ſhoot abroad their arrow's keen,
I mean moſt bitter words.
- 4 With privy ſleights ſhoot they their ſhaft,
the upright man to hit:
The juſt un'wares to ſtrike by craft,
they care or fear no whit.
- 5 A wicked work they have decreed,
in counſel thus they cry,
To uſe deceit let us not dread,
what? who can it eſpy?
- 6 What way to hurt they talk and muſe
all times within their heart:
They all conſult what feats to uſe,
each doth invent his part.
- 7 But yet all this ſhall not prevail;
when they think leaſt upon,
God with his dart ſhall ſure aſſail
and wound them every one.
- 8 Their crafts and their ill tongues withall
ſhall work themſelves ſuch blame,
That they which then behold their fall,
ſhall wonder at the ſame.
- 9 Then all that ſee ſhall know right well
that God the thing hath wrought,
And

And praise his witty works, and tell
what he to pass hath brought.
10 Yet shall the just in God rejoyce,
still trusting in his might:
So shall they joy with mind and voice,
whose hearts are pure and right.

Te decet hymnus. Psal. lxxv. 7. H.

*A thanksgiving unto God by the faithful, w^ho
are signified by Sion and Jerusalem, for the
choosing, preservation, and governance of them,
and for the plentiful blessings poured forth upon
all the earth.*

Thy praise alone, O Lord, doth reign
in Sion thine own hill:
Their vows to thee they do maintain,
and their benefits fulfill.
2 For that thou dost their prayers hear,
and dost thereto agree:
The people all both far and near
with trust shall come to thee.
3 Our wicked life so far exceeds,
that we shall fall therein:
But Lord forgive our great misdeeds,
and purge us from our sin.
4 The man is blest whom thou dost choose
within thy courts to dwell:
Thy house and temple he shall use,
with pleasures that excell.
5 Of thy great justice hear us, God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea-coasts likewise.
6 With strength thou art beset about,
and compass with thy power:
Thou mak'st the mountains strong and stout,
to stand in every shower.
7 The swelling seas thou dost assuage,
and make their streams full still:
Thou dost restrain the peoples rage,
and rule them at thy will.
8 The folk that dwell full far on earth
shall dread thy signs to see,
Which morn and even in great mirth
do pass with praise to thee.
9 When that the earth is chapt and dry,
and thirsteth more and more,
Then with thy drops thou dost apply,
and much increase her store.
10 The flood of God doth overflow,
and so doth cause to spring
The seed and corn which men do sow,
for he doth guide the thing.
11 With wet thou dost her furrows fill,
whereby her clods do fall:
Thy drops on her thou dost distill,
and blest her fruit withall.

11 Thou deck'st the earth of thy good grace
with fair and pleasant crop:
Thy clouds distill their dew apace,
great plenty they do drop:
13 Whereby the desert shall begin
full great increase to bring:
The little hills shall joy therein,
much fruit in them shall spring.
14 In places plain the flocks shall feed,
and cover all the earth:
The vales with corn shall so exceed,
that men shall sing for mirth.

Jubilate Deo, Psal. lxxvi. T. S.

*He exhorteth to praise the Lord in his wonderful
works: he setteth forth the power of God to assway
rebels, and sheweth Gods mercy to Israel, and to
provoke all men to hear and praise his Name.*

YE men on earth in God rejoyce,
with praise set forth his Name:
Extol his might with heart and voice,
give glory to the same.
2 How wonderful, O Lord, say ye,
in all thy works thou art!
Thy foes for fear shall seek to thee
full sore against their heart.
3 All men that dwell the earth throughout,
shall praise the Name of God:
The laud thereof the world about
is shew'd and set abroad.
4 All folk come forth, behold and see
what things the Lord hath wrought!
Mark well the wondrous works that he
for man to pass hath brought.
5 He laid the sea like heaps on high,
therein a way they had
On foot to pass both fair and dry,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eyes all things behold:
All such as would him disobey,
by him shall be controll'd.
7 Ye people give unto our God
due laud and thanks always:
With joyful voice declare abroad,
and sing unto his praise:
8 Which doth endue our soul with life,
and it preserve withall:
He stays our feet, so that no strife
can make us slip or fall.
9 The Lord doth prove our deeds with fire,
if that they will abide:
As workmen do when they desire
to have their metalls tri'd.
10 Although thou suffer us so long
in prison to be cast,
And there with chains and fetters strong
to lie in bondage fast.

The second part.

- 11 Although, I say, thou suffer men
on us to ride and reign :
Though we through fire and water run,
of very grief and pain :
12 Yet sure thou dost of thy good grace
dispose it to the best,
And bring us out into a place,
to live in wealth and rest.
13 Unto thy house resort will I
to offer and to pray,
And there I will my self apply
my vows to thee to pay :
14 The vows that with my mouth I spake
in all my grief and smart ;
The vows, I say, which I did make
in dolour of my heart.
15 Burnt-off'rings I will give to thee
of oxen fat and rams :
Yea, this my sacrifice shall be
of bullocks, goats, and lambs.
16 Come forth and hearken here full soon,
all ye that fear the Lord :
What he for my poor soul hath done
to you I will record.
17 Full oft I call to mind his grace,
this mouth to him doth cry :
And thou my tongue make speed apace
to praise him by and by.
18 But if I feel my heart within
in wicked works rejoyce :
Or if I have delight to sin,
God will not hear my voice.
19 But surely God my voice hath heard,
and what I do require :
My prayer he doth well regard,
and granteth my desire.
20 All praise to him that hath not put
nor cast me out of mind :
Nor yet his mercy from me shur,
which I do ever find.

Deus miseratur. Psal. lxxvii. 7. H.

A sweet prayer for all the faithful, to obtain the favour of God, and to be lightened with his counsels; to the end, that his way and judgements may be known throughout the earth. Rejoicing that God is the Governour of all nations.

- H**Ave mercy on us, Lord,
and grant to us thy grace :
To shew to us do thou accord
the brightness of thy face ;
2 That all the earth may know
the way to godly wealth :
And all the nations on a row
may see thy saving health.
3 Let all the world, O God,
give praise unto thy Name :

- O let the people all abroad
extol and laud the same.
4 Throughout the world so wide
let all rejoyce with mirth :
For thou with truth and right dost guide
the nations of the earth.
5 Let all the world, O God,
give praise unto thy Name :
O let the people all abroad
extol and laud the same.
6 Then shall the earth increase,
great store of fruit shall fall,
And then our God the God of peace
shall bless us eke withall.
7 God shall us bless, I say,
and then both far and near,
The folk throughout the earth alway
of him shall stand in fear.

Exurgat Deus. Psal. lxxviii. T. S.

David expresseth the wonderful mercies of God towards his people, who by all means or most strange sorts declareth himself to them. Gods Church therefore by reason of his promises, graces, and victories, doth excel all worldly things. Wherefore all men are moved to praise God for ever.

- L**et God arise, and then his foes
will turn themselves to flight :
His enemies then will run abroad,
and scatter out of sight.
2 And as the fire doth melt the wax,
and wind blows smoke away :
So in the presence of the Lord,
the wicked shall decay.
3 But righteous men before the Lord
shall heartily rejoyce :
They shall be glad and merry all,
and cheerful in their voice.
4 Sing praise, sing praise unto the Lord,
who rideth on the skie :
Extol the Name of Jah our God,
and him do magnifie.
5 The same is he that is above
within his holy place,
That Father is of fatherless,
and Judge of widows case.
6 Houses he gives and issue both
unto the comfortless :
He bringeth bondmen out of thrall,
and rebels to distress.
7 When thou didst march before thy folk
th' Egyptians from among,
And brought'st them through the wilderness,
which was both wide and long :
8 The earth did quake, the rain pour'd down,
heard were great claps of thunder ;
The mount Sinai shook in such sort,
as it would break in sunder.

9 Thine heritage with drops of rain
abundantly was washt :
And if so be it barren waxt,
by thee it was refresht.
10 Thy chosen flock doth there remain,
thou hast prepar'd that place :
And for the poor thou dost provide
of thine especial grace.

The second part.

11 God will give women causes just
to magnifie his Name,
When as his people triumphs make,
and purchase bruit and fame.
12 For puissant kings for all their power,
shall flee and take the foil,
And women which remain at home
shall help to part the spoil.

13 And though ye were as black as pots,
your hue shall pass the dove,
Whose wings and feathers seem to have
silver and gold above.

14 When in this land God shall triumph
o're kings both high and low :
Then shall it be like Salmon hill,
as white as any snow.

15 Though Basan be a fruitful hill,
and in height others pass :
Yet Zion Gods most holy hill
doth far excel in grace.

16 Why brag ye thus ye hills most high,
and leap for pride together ?
The hill of Zion God doth love,
and there will dwell for ever.

17 Gods army is two millions
of Warriours good and strong :
The Lord also in Sinai
is present them among.

18 Thou didst (O Lord) ascend on high ;
and captives led'st them all,
Which in times past thy chosen flock
in bondage kept and thrall.

Thou mad'st them tribute for to pay ;
and such as did repine
Thou didst subdue, that they might dwell
in thy temple divine.

19 Now praised be the Lord, for that
he pours on us such grace :
From day to day he is the God
of our health and solace.

The third part.

20 He is the God from whom alone
salvation cometh plain :

He is the God by whom we scape
all dangers, death, and pain.

21 Thus God will wound his enemies head,
and break the hairy scalp
Of those that in their wickedness
continually do walk.

22 From Basan will I bring, said he,
my people and my sheep :
And all mine own, as I have done,
from dangers of the deep.
23 And make them dip their feet in blood
of those that hate my Name :
And dogs shall have their tongues embrew'd
with licking of the same.

24 All men may see how thou, O God,
thine enemies dost deface :
And how thou goest as God and King
into thine holy place.

25 The singers go before with joy,
the minstrels follow after :
And in the midst the damsels play
with timbrel and with taber.

26 Now in the congregation,
O Israel, praise the Lord :
And Jacobs whole posterity,
give thanks with one accord.

27 Their chief was little Benjamin,
but Judah made their host,
With Zabulon and Nephthali,
which dwell about their coast.

28 As God hath given power to thee,
so Lord make firm and sure,
The thing that thou hast wrought in us,
for ever to endure.

29 And in thy temple gifts will we
give unto thee, O Lord,
For thine unto Jerusalem
sure promise made by word.

The fourth part.

Yea, and strange kings to us subdu'd
shall do like in those days :

I mean to thee they shall present
their gifts of laud and praise.

30 He shall destroy the spear-mens ranks,
the calves and bulls of might :
And cause them tribute pay, and daunt
all such as love to fight.

31 Then shall the lords of Egypt come,
and presents with them bring : (hands
The Moors most black shall stretch their
unto their Lord and King.

32 Therefore ye kingdoms of the earth,
give praise unto the Lord :
Sing psalms to God with one consent,
thereto let all accord.

33 Who though he ride and ever hath
above the heavens bright :
Yet by the fearful thunderclaps
men may well know his might.

34 Therefore the strength of Israel
ascribe to God on high,
Whose might and power doth far extend
above the cloudy sky.

35 O God, thy holiness and power
is dread for evermore :
The God of Israel gives us strength,
praised be God therefore.

Saluum me fac. Psal. lxi. 7. H.

Christ and his elect are figured in Davids zeal and anguish: the malicious cruelty of whose enemies, and their punishments, Judas & such traitors notwithstanding, who are accursed. Then gathereth he courage in afflictions, and offereth praises to God, being more acceptable then all sacrifices. Finally, he doth provoke all creatures to praises, prophesying of the kingdom of Christ, and building of Judah, where all the faithful and their seed shall dwell for ever.

SAve me, O God, and that with speed,
the waters flow full fast :
So nigh my soul do they proceed,
that I am sore agast.

2 I stick full deep in mire and clay,
whereas I feel no ground :
I fall into such fouds, I say,
that I am like be drown'd.

3 With crying oft I faint and quail,
my throat is hoarse and dry :
With looking up my sight doth fail,
for help to God on high.

4 My foes that guiltless do oppress
my soul, with hate are led :
In number sure they are no less
then hairs are on my head.

5 Though for no cause they vex me sore,
they prosper and are glad :
They do compel me to restore
the things I never had.

6 What I have done for want of wit,
thou, Lord, all times canst tell :
And all the faults that I commit
to thee are known full well.

7 O God of hosts, defend and stay
all those that trust in thee :
Let no man doubt or shrink away
for ought that chanceth me.

8 It is for thee and for thy sake
that I do bear this blame :
In spite of thee they would me make
to hide my face for shame.

9 My mothers sons, my brethren all
forsake me on a row :
And as a stranger they me call,
my face they will not know.

10 Unto thy house such zeal I bear,
that it doth pine me much :
Their cheeks and taunts at thee to hear,
my very heart doth grutch.

The second part.

11 Though I do fast, my flesh to chaff,
yea, if I weep and mone :

Yet in my teeth this gear is cast,
they pass not thereupon.
12 If I for grief and pain of heart
in sackcloth use to walk,
Then they anon will it pervert,
thereof they jest and talk.

13 Both high and low, and all the throng
that sit within the gate,
They have me ever in their tongue ;
of me they talk and prate.

14 The drunkards which in wine delight,
it is their chief pastime,
To seek which way to work me spite ;
of me they sing and rhyme.

15 But thee the while, O Lord, I pray,
that when it pleaseth thee,
For thy great truth thou wilt a way
send down thine aid to me.

16 Pluck thou my feet out of the mire,
from drowning do me keep :
From such as ow me wrath and ire,
and from the waters deep.

17 Left with the waves I should be drown'd,
and depth my soul devour,
And that the pit should me confound,
and shut me in her power.

18 O Lord of hosts, to me give ear,
as thou art good and kind :
And as thy mercy is most dear,
Lord, have me in thy mind.

19 And do not from thy servant hide
nor turn thy face away :
I am oppress'd on every side,
in haste give ear, I say.

20 O Lord, unto my soul draw nigh,
the same with aid repose :
Because of their great tyranny,
acquit me from my foes.

The third part.

21 That I abide rebuke and shame
thou know'st and thou canst tell :
For those that seek and work the same,
thou seest them all full well.

22 When they with brags do break my heart,
I seek for help anon :
But find no friends to ease my smart,
to comfort me not one.

23 But in my meat they gave me gall,
too cruel for to think :
And gave me in my thirst withall
strong vinegar to drink.

24 Lord, turn their table to a snare
to take themselves therein :
And when they think full well to fare,
then trap them in the gin.

25 And let their eyes be dark and blind,
that they may nothing see :

Bow down their backs; and do them bind,
in thralldom for to be.

26 Pour out thy wrath as hot as fire,
that it on them may fall :
Let thy displeasure in thine ire
take hold upon them all,

27 As deserts dry their house disgrace,
their off-spring eke expell :

That none thereof possess their place,
nor in their tents do dwell,

28 If thou dost strike the man to tame,
on him they lay full sore :

And if that thou do wound the same,
they seek to hurt him more.

29 Then let them heap up mischief still,
(sich, they are all pervers)

That of thy favour and good will
they never have a part.

30 And raise them clean out of thy book
of life, of hope, of trust :

That for their names they never look
in number of the just.

The fourth part.

31 Though I, O Lord, with wo and grief
have been full sore oppress :

Thy help shall give me such relief,
that all shall be redrest.

32 That I may give thy Name the praise,
and shew it with a song :

I will extol the same always
with hearty thanks among.

33 Which is more pleasant unto thee,
(such mind thy grace hath born)

Then either ox or calf can be,
that hath both hoof and horn.

34 When simple folk do this behold,
it shall rejoyce them sure :

All ye that seek the Lord, behold,
your life for ay shall dure.

35 For why? the Lord of hosts doth hear
the poor when they complain :

His prisoners are to him full dear,
he doth them not disdain.

36 Wherefore the sky and earth below,
the sea, with floud and stream :

His praise they shall declare and show,
with all that live in them.

37 For sure our God will Sion save,
and Juda's cities build :

38 Much folk possession there shall have,
her streets shall all be fill'd.

His servants seed shall keep the same
all ages out of mind :

39 And there all they that love his Name,
a dwelling-place shall find.

Deus in adiutorium. Psal. lxx. 7. H.

He prayeth to be right speedily delivered, his enemies to be ashamed, and all that seek the Lord to be comforted.

O God, to me take heed,
Of help I thee require :

O Lord of hosts, with haste and speed
help, help, I thee desire.

2 With shame confound them all
that seek my soul to spill :

Rebuke them back with blame to fall
that think and wish me ill.

3 Confound them that apply
and seek to work me shame :

And at my harm do laugh, and cry.
So, so, there goes the game.

4 But let them joyful be
in thee with joy and wealth,

Which onely trust and seek to thee,
and to thy saving health.

5 That they may say always
in mirth and one accord,

All glory, honour, laud and praise
be given to thee, O Lord.

6 But I am weak and poor,
come, Lord, thine aid I lack :

Thou art my stay and help, therefore
make speed, and be not slack.

In te, Domine. Psal. lxxi. 7. H.

He prayeth in faith, established by promise, and confirmed by the works of God from his youth, so be delivered from his wicked and cruel son Absalom, with his confederary, promising so be thankful therefore.

MY Lord my God, in all distress
my hope is whole in thee :

Then let no shame my soul oppress,
nor once take hold on me.

2 As thou art just, defend me, Lord,
and rid me out of dread :

Give ear, and to my suit accord,
and send me help at need.

3 Be thou my rock, to whom I may
for aid all times resort :

Thy promise is to help alway,
thou art my fence and fort.

4 Save me, my God, from wicked men,
and from their strength and power :

From folk unjust, and eke from them
that cruelly devour.

5 Thou art the stay wherein I trust,
thou Lord of hosts art he :

Yea, from my youth I had a lust
still to depend on thee.

6 Thou hast me kept even from my birth,
and I through thee was born:
Wherefore I will thee praise with mirth,
both evening and at morn.

7 As to a monster seldom seen,
much folk about me throng:
But thou art now, and still hast been
my fence and aid so strong.

8 Wherefore my mouth no time shall lack
thy glory and thy praise:
And eke my tongue shall not be slack
to honour thee always.

9 Refuse me not, O Lord, I say,
when age my limbs doth take;
And when my strength doth waste away,
do not my soul forsake.

10 Among themselves my foes enquire
to take me through deceit:
And they against me do conspire,
that for my soul laid wait.

The second part.

11 Lay hand and take him now, they said,
for God from him is gone:
Dispatch him quite, for to his aid
(I wis) there cometh none.

12 Do not absent thy self away,
O Lord, when need shall be:
But that in time of grief thou may
in haste give help to me.

13 With shame confound and overthrow
all those that seek my life:
Oppress them with rebuke also,
that pain would work me strife.

14 But I will patiently abide
thy help at all assays:
Still more and more, each time and tide,
I will set forth thy praise.

15 My mouth thy justice shall record,
that daily help doth send:
But of thy benefits, O Lord,
I know no count nor end.

16 Yet will I go and seek forth one,
with thy good help, O God,
The saving health of thee alone
to shew and set abroad.

17 For of my youth thou took'st the care,
and dost instruct me still:
Therefore thy wonders to declare
I have great mind and will.

18 And as in youth from wanton rage
thou didst me keep and stay:
Forlake me not unto mine age,
and till my head be gray.

The third part.

19 That I thy strength and might may show
to them that now be here:
And that our seed thy power may know
hereafter many a year.

10 O Lord, thy justice doth exceed
thy doings all may see:
Thy works are wonderful indeed,
oh who is like to thee!

21 Thou mad'st me feel affliction sore,
and yet thou didst me save:
Yea, thou didst help and me restore,
and took'st me from the grave.

22 And thou mine honour dost increase,
my dignity maintain:
Yea, thou dost make all grief to cease,
and comfort'st me again.

23 Therefore thy faithfulness to praise
I will with viol sing:
My harp shall sound thy praise always,
O Israels holy King.

24 My mouth will joy with pleasant voice
when I shall sing to thee:
And eke my soul will much rejoice,
for thou hast made me free.

25 My tongue thy uprightness shall sound,
and speak it daily still:
For grief and shame do them confound
that seek to work me ill.

Deus, iudicium. Psal. lxxii. T. H.

*Gods kingdom by Christ is represented by Solomon,
under whom shall be righteousness, peace, and soli-
city, unto whom all kings and nations shall do ho-
mage, whose name and power shall endure for ever*

Lord, give thy judgements to the king,
therein instruct him well:
And with his son that princely thing,
Lord, let thy justice dwell.

2 That he may govern uprightly,
and rule thy folk aright:
And so defend through equity
the poor that have no might.

3 And let the mountains that are high
unto thy folk give peace:
And eke let little hills apply,
in justice to increase.

4 That he may help the weak and poor
with aid, and make them strong:
And eke destroy for evermore
all those that do them wrong.

5 And then from age to age shall they
regard and fear thy might:
So long as sun doth shine by day,
or else the moon by night.

6 Lord, make the king unto the just
like rain to fields new sown:
And like to drops that lay the dust,
and fresh the land new sown.

7 The just shall flourish in his time,
and all shall be at peace,
Until the moon shall leave to prime,
waste, change, and to increase.

8 He ſhall be lord of ſea and land,
from ſhore to ſhore throughout:
And from the ſhoulds within the land,
through all the earth about.

9 The people that in deſerts dwell
ſhall kneel to him full thick:
And all his enemies that rebell
the earth and duſt ſhall lick.
10 The lords of all the iſles thereby
great gifts to him ſhall bring:
The kings of Saba and Araby
give many a coſtly thing.

The ſecond part.

11 All kings ſhall ſeek with one accord
in his good grace to ſtand:
And all the people of the world
ſhall ſerve him at his hand.
12 For he the needy ſort doth ſave
that unto him do call:
And eke the ſimple folk that have
no help of man at all.

13 He taketh pity on the poor
that are with need oppreſt:
He doth preſerve them evermore,
and bring their ſouls to reſt.
14 He ſhall redeem their lives from dread,
from fraud, from wrong, from might:
And eke the blood that they ſhall bleed
is precious in his ſight.

15 But he ſhall live, and they ſhall bring
to him of Saba's gold:
He ſhall be honour'd as a king,
and daily be extoll'd.

16 The mighty mountains of his land
of corn ſhall bear ſuch throng,
That it like cedar-trees ſhall ſtand
in Libanus full long.

17 Their cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſs:
In plenty it ſhall far exceed,
and ſpring as green as graſs.

18 For ever they ſhall praiſe his name,
while that the ſun is light:
And think them happy through the ſame,
all folk ſhall bleſs his might.

19 Praise ye the Lord of hoſts and ſing,
to Iſraels God each one:
For he doth every wondrous thing,
yea, he himſelf alone.

20 And bleſſed be his holy Name
all times eternally:
That all the earth may praiſe the ſame,
amen, amen, ſay I.

Quam bonus Deus. Pſal. lxxiii. T.S.

*David teacheth, that neither the proſperity of the un-
godly, nor the afflictions of the good, ought to diſ-*

*courage Gods children, but rather move them to
conſider Gods providence, and to reverence his
judgements; for that the wicked vaniſh away like
ſmoke, and the godly enter into life everlaſting:
in hope whereof, he reſigneth himſelf into Gods
hands.*

HOW ever it be, yet God is good
and kind to Iſrael:
And to all ſuch as ſafely keep
their conſcience pure and well.

2 Yet like a fool I almoſt ſlip,
my feet began to ſlide:
And ere I wiſt even at a pinch
my ſteps a wry gan glide.

3 For when I ſaw ſuch fooliſh men,
I grudg'd and did diſdain
That wicked men all things ſhould have
without turmoil or pain.

4 They never ſuffer pangs nor grief,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight:

5 And free from all adverſity
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.

6 Therefore preſumption doth embrace
their necks as doth a chain:
And are even wrapt as in a robe,
with rapine and diſdain.

7 They are ſo fed that even for fat
their eyes oft-times out ſtart:
And as for worldly goods they have
more then can wiſh their heart.

8 Their life is moſt licentious,
boaiſting much of the wrong
Which they have done to ſimple men,
and ever pride among.

9 The heavens and the living Lord
they ſpare not to blaſpheme:
And prate they do of worldly things,
no wight they do eſteem.

10 The people of God oft-times turn back
to ſee their proſp'rous ſtate:
And almoſt drink the ſelf-ſame cup,
and follow the ſame rate.

The ſecond part.

11 How can it be that God, ſay they,
ſhould know or underſtand
Theſe worldly things, ſith wicked men
be lords of ſea and land?

12 For we may ſee how wicked men
in riches ſtill increaſe,
Rewarded well with worldly goods,
and live in reſt and peace.

13 Then why do I from wickedneſs
my fantaſie refrain,
And waſh my hands with innocents,
and cleanſe my heart in vain?

14 And suffer scourges every day,
as subject to all blame :
And every morning from my youth
sustain rebuke and shame ?

15 And I had almost said as they,
misking mine estate :
But that I should thy children judge
as folk unfortunate.

16 Then I bethought me how I might
this matter understand :
But yet the labour was too great
for me to take in hand :

17 Until the time I went into
thine holy place, and then
I understood right perfectly
the end of all these men.

18 And namely, how thou settest them
upon a slippery place :
And at thy pleasure and thy will
thou dost them all deface.

19 Then all men muse at that strange sight,
to see how suddenly
They are destroy'd, dispatcht, consum'd,
and dead so horribly.

20 Much like a dream when one awakes,
so shall their wealth decay :
Their famous names in all mens sight
shall ebb and pass away.

The third part.

21 Yet thus my heart was grieved then,
my mind was much oppress'd :

22 So fond was I and ignorant,
and in this point a beast.

23 Yet nevertheless by my right hand
thou hold'st me always fast :

24 And with thy counsel dost me guide
to glory at the last.

25 What thing is there that I can wish
but thee in heaven above ?

And in the earth there is nothing
like thee that I can love.

26 My flesh and eke my heart doth fail,
but God doth fail me never :

For of my health God is the strength,
my portion eke for ever.

28 And lo, all such as thee forsake
thou shalt destroy each one :

And those that trust in any thing
saying in thee alone.

29 Therefore will I draw near to God,
and ever with him dwell :

In God alone I put my trust,
thy wonders I will tell.

Ursinus, Dem. Psal. lxxiv. J. H.

*A complaint of the destruction of the Church and
true religion, under the name of Sion, &c. the altar*

*destroyed, But trusting in the might and free
mercies of God by his covenant, he requirerh help
and succour, to the glory of his Name, the salvation
of his poor afflicted servants, and the confusion
of his proud enemies.*

Why art thou, Lord, so long from us
in all this danger deep ?
Why doth thine anger kindle thus
at thine own pasture-sheep ?

2 Lord, call the people to thy thought
which have been thine so long,
The which thou hast redeem'd and brought
from bondage sore and strong.

3 Have mind therefore and think upon,
remember it full well,

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

4 Lift up thy feet and come in haste,
and all thy foes deface :

Which now at pleasure rob and waste
within thy holy place.

5 Amid thy congregations all
thine enemies roar, O God :

They set as signs on every wall
their banners splayd abroad.

6 As men with axes hew down trees
that on the hills do grow :

So shine the bills and swords of these
within thy temple now.

7 The cieling saw'd, the carved boards,
the goodly graven stones,

With axes, hammers, bills, and swords
they beat them down at once.

8 Thy places they consume with flame,
and eke in all this toil

The house appointed to thy Name
they rase down to the soil.

9 And thus they say within their hearts,
Dispatch them out of hand :

Then burnt they up in every part
Gods houses through the land.

10 Yet thou no sign of help dost send,
our prophets all are gone :

To tell when this our plague shall end
among us there is none.

11 When wilt thou, Lord, once end this shame,
and cease thine enemies strong ?

Shall they always blaspheme thy Name,
and rail on thee so long ?

12 Why dost thou draw thy hand a back,
and hide it in thy lap ?

Oh pluck it out, and be not slack
to give thy foes a rap.

The second part.

13 O God, thou art our King and Lord,
and evermore hast been :

Yea, thy good grace throughout the world
for our good help hath seen.

- 14 The seas that are so deep and dead,
thy might did make them dry :
And thou didst break the serpents head,
that he therein did die.
- 15 Yea, thou didst break the heads so great
of whales that are so fell :
And gav'st them to the folk to eat
that in the deserts dwell.
- 16 Thou mad'st a spring with streams to rise
from rock both hard and high :
And eke thy hand hath made likewise
deep rivers to be dry.
- 17 Both day and eke the night are thine,
by thee they were begun :
Thou sett'st to serve us with their shine,
the light and eke the sun.
- 18 Thou didst appoint the ends and coasts
of all the earth about :
Both summer-hears, and winter-frosts,
thy hand hath found them out.
- 19 Think on, O Lord, no time forget
thy foes that thee defame :
And how the foolish folk are set
to rail upon thy Name.
- 20 O let no cruel beasts devour
thy turtle that is true :
Forget not always in thy power
the poor that much do rue.
- 21 Regard thy covenant, and behold,
thy foes possess the land :
All sad and dark, forworn and old
our realm as now doth stand.
- 22 Let not the simple go away,
nor yet return with shame :
But let the poor and needy ay
give praise unto thy Name.
- 23 Rise, Lord, let be by thee maintain'd
the cause that is thine own :
Remember how that thou blasphem'd
art by the foolish one.
- 24 The voice forget not of thy foes,
for the presumption high
Is more and more increast of those
that hate thee spitefully.

Confitebimur tibi. Psal. lxxv. 7. H.

*The faithful praise the Lord, who shall come to judge
at his time, when the wicked shall drink the cup of
his wrath, but the righteous shall be exalted to ho-
nour.*

UNto thee, God, will we give thanks,
we will give thanks to thee :
Sith thy Name is so near, declare
thy wondrous works will we.
2 I will uprightly judge when get
convenient time I may :
The earth is weak, and all therein,
but I her pillars stay,

- 3 I did to the mad people say,
Deal not so furiously ;
And unto the ungodly ones,
Set not your horns on high :
4 I said unto them, Set not up
your raised horns on high ;
And see that you do with stiff neck
not speak presumptuously.
- 5 For neither from the eastern parts,
nor from the western side,
Nor from forsaken wilderness,
promotion doth proceed.
- 6 For why ? the Lord our God he is
the righteous Judge alone :
He putteth down the one, and sets
another in the throne.
- 7 For why ? a cup of mighty wine
is in the hand of God :
And all the mighty wine therein
himself doth pour abroad.
- 8 As for the lees and filthy dregs
that do remain of it,
The wicked of the earth shall drink
and suck them every whit.
- 9 But I will talk of God, I say,
of Jacobs God therefore :
And will not cease to celebrate
his praise for evermore.
- 10 In sunder break the horns of all
ungodly men will I :
But then the horns of righteous men
shall be exalted high.

Gloria Patri.

To Father, Son, and holy Ghost
all glory be therefore :
As in beginning was, is now,
and shall be evermore.

In Judea. Psal. lxxvi. 7. H.

*Here is described the power of God, and care for the
defense of his people, by the destruction of Sena-
cherib's army, for which the faithful are exhorted
to be thankful.*

TO all that now in Jewry dwell
the Lord is clearly known :
His Name is great in Israel,
a people of his own.
2 At Salem he his tents hath pight,
to tarry there a space :
In Zion eke he hath delight
to make his dwelling-place.

3 And there he brake both shaft and bowe,
the sword, the spear, and shield :
And brake the ray to overthrow
in battel on the field.

★ Thou

- 4 Thou art more worthy honour, Lord,
more might in thee doth lie,
Then in the strongest of the world,
that rob on mountains high.
- 5 But now the proud are spoil'd through
and they are fall'n on sleep: (thee,
Through men of war no help can be,
themselves they could not keep.
- 6 At thy rebuke, O Jacobs God,
when thou didst them reprove :
As half on sleep their chariots stood,
no horse-men once did move.
- 7 For thou art dreadful, Lord, indeed ;
what man the courage hath
To bide thy sight, and doth not dread
when thou art in thy wrath ? (heard
- 8 When thou dost make thy judgements
from heaven through the ground,
Then all the earth full sore afraid
in silence shall be found.
- 9 And that when thou, O God, dost stand
in judgement for to speak,
To save th' afflicted of the land,
on earth that are full weak.
- 10 The fury that in man doth reign
shall turn unto thy praise :
Hereafter, Lord, do thou restrain
their wrath and threats always.
- 11 Make vows and pay them to our God,
ye folk that nigh him be :
Bring gifts all ye that dwell abroad,
for dreadful sure is he.
- 12 For he doth take both life and might
from princes great of birth :
And full of terrour is his sight
to all the kings on earth.

Voce meâ. Psal. lxxvii. 7. H.

David rehearseth his great afflictions, and grievous temptations, whereby he is driven to consider his former conversation, and the course of Gods works, in the preservation of his servants, and so he confirmeth his faith against these temptations.

- I** With my voice to God do cry,
with heart and hearty cheer :
My voice to God I lift on high,
and he my suit doth hear.
- 2 In time of grief I sought to God,
by night no rest I took :
But stretcht my hands to him abroad,
my soul comfort forsook.
- 3 When I to think on God intend,
my trouble then is more :
I spake, but could not make an end,
my breath was stop't so fore.
- 4 Thou hold'st mine eyes always from rest,
that I always awake :
With fear I am so sore oppress'd,
my speech doth me forsake.

- 5 The days of old in mind I cast,
and oft did think upon
The times and ages that are past
full many years ago.
- 6 By night my songs I call to mind,
once made thy praise to thow :
And with my heart much talk I find,
my spirits do search to know.
- 7 Will God, said I, at once for all
cast off his people thus,
So that henceforth no time he shall
be friendly unto us ?
- 8 What ? is his goodness clean decay'd
for ever and a day ?
Or is his promise now delay'd,
and doth his truth decay ?
- 9 And will the Lord our God forget
his mercies manifold ?
Or shall his wrath increase so hot,
his mercies so withhold ?
- 10 At last I said, My weakness is
the cause of this mistrust :
Gods mighty hand can help all this,
and change it when he lust.
- The second part.*
- 11 I will regard and think upon
the working of the Lord :
Of all his wonders past and gone
I gladly will record.
- 12 Yea, all his works I will declare,
and what he did devise :
To tell his facts I will not spare,
and eke his counsel wise.
- 13 Thy works, O Lord, are all upright,
and holy all abroad :
What one hath strength to match the might
of thee, O Lord our God ?
- 14 Thou art a God that dost forth show
thy wonders every hour :
And so dost make the people know
thy vertue and thy power.

- 15 And thine own folk thou dost defend
with strength and stretched arm,
The sons of Jacob that descend,
and Josephs seed from harm.
- 16 The waters, Lord, perceived thee,
the waters saw thee well :
And they for fear away did flee,
the depths on trembling fell.
- 17 The clouds that were both thick and
did rain full plenteously : (black,
The thunder in the air did crack,
thy shafts abroad did flie.
- 18 Thy thunder in the air was heard,
thy lightnings from above
With flashes great made men afraid,
the earth did quake and move.
- 19 Thy ways within the sea do lie,
thy paths in waters deep :

Yet none can there thy steps espy,
nor know thy paths to keep.

20 Thou leddest thy folk upon the land
as sheep on every side:

Through Moses and through Aarons hand
thou didst them safely guide.

Attendite populi. Psal. lxxviii. 7. H.

He sheweth how God of his mercy chose his church of the posterity of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be ashamed of their perverse ancestors. The holy Ghost hath comprehended, as it were, the sum of all Gods benefices, that the gosse people might see in few words the effect of the whole history.

At tend my people to my law,
and to my words incline:

2 My mouth shall speak strange parables,
and sentences divine. *(learn'd)*

3 Which we our selves have heard and
even of our fathers old;
And which for our instruction
our fathers have us told.

4 Because we should not keep it close
from them that should come after:
Who should Gods power to their race praise,
and all his works of wonder.

5 To Jacob he commandment gave
how Israel should live,
Willing our fathers should the same
unto their children give.

6 That they and their posterity
that were not sprung up tho,
Should have the knowledge of the law,
and teach their seed also.

7 That they might have the better hope
in God that is above:
And not forget to keep his laws
and his precepts in love.

8 Not being as their fathers were,
rebell'g in Gods sight:
And would not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbours for to spoil:
Shooting their darts the day of war,
and yet they took the foil?

10 For why? they did not keep with God
the covenant that was made,
Nor yet would walk or lead their lives
according to his trade:

11 But put into oblivion
his counsel and his will,
And all his works most magnifick,
which he declared still.

The second part.

12 What wonders to our forefathers
did he himself disclose

In Egypt land within the field
that call'd is Thaneos?

13 He did divide and cut the sea,
that they might pass at once:
And made the waters stand as still
as doth an heap of stones.

14 He led them secret in a cloud
by day when it was bright:
And in the night when dark it was,
with fire he gave them light.

15 He brake the rocks in wilderness,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.

16 He drew our rivers out of rocks
that were both dry and hard,
Of such abundance, that no floods
to them might be compar'd.

17 Yet for all this against the Lord
their sin they did increase:
And stirred him that is most high
to wrath in wilderness.

18 They tempted God within their hearts,
like people of mistrust:
Requiring such a kind of meat
as served to their lust:

19 Saying with murmuration
in their unfaithfulness,
What? can this God prepare for us
a feast in wilderness?

20 Behold, he strake the flinty rock,
and floods forthwith did flow:
But can he now give to his folk
both bread and flesh also?

21 When God heard this, he waxed wroth
with Jacob and his seed:
So did his indignation
on Israel proceed.

The third part.

22 Because they did not faithfully
believe, and hope that he
Could always help and succour them
in their necessity.

23 Wherefore he did command the clouds,
forthwith they brake in sunder:

24 And rain'd down manna for them to eat,
a food of mickle wonder.

25 When earthly men with angels food
were fed at thys request.

26 He bade the east wind blow away,
and brought in the south-wind.

27 He rain'd down flesh as thick as dust,
and fowl as thick as sand:

28 Which he did cast amid the place
where all their tents did stand.

29 Then did they eat exceedingly,
and all men had their fill:
Yet more and more they did desire
to serve their lusts and wills.

30 But as the meat was in their mouths,
his wrath upon them fell,
31 And flew the flower of all their youth,
and choice of Iſrael.

32 Yet fell they to their wonted ſin,
and ſtill they did him grieve :
For all the wonders that he wrought,
they would him not believe.
33 Their days therefore he ſhortened,
and made their honour vain :
Their years did waſte and paſs away
with terror and with pain.

34 But ever when he plagued them,
they ſought him by and by,
35 Remembring that he was their ſtrength,
their help, and God moſt high. *(gloſe)*
36 Though in their mouths they did but
and flatter with the Lord :
And with their tongues and in their hearts
diſſembled every word.

The fourth part.

37 For why ? their hearts were nothing bent
to him nor to his trade :
Nor yet to keep or to perform
the covenant that was made.
38 Yet was he ſtill ſo merciful,
when they deſerv'd to die,
That he forgave them their miſdeeds,
and would not them deſtroy.

Yea, many a time he turn'd his wrath,
and did himſelf adviſe :
And would not ſuffer all his whole
diſpleaſure to ariſe.

39 Conſidering that they were but fleſh,
and even as a wind
That paſſeth away, and cannot well
return by his own kind.

40 How oftentimes in wilderneſs
did they the Lord provoke !
How did they move and ſtir the Lord
to plague them with his ſtroke !
41 Yet did they turn again to ſin,
and tempted God eſtſoon,
Preſcribing to the holy Lord
what things they would have done.

42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the hands
of the fierce enemy.

43 Nor how he wrought his miracles
(as they themſelves beheld)
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into bloud ?
That no man might receive his drink
at river nor at ſtound.

45 Nor how he ſent them ſwarms of flies,
which did them fore annoy :
And fill'd their countrey full of frogs,
which did their land deſtroy.

The fifth part.

46 Nor how he did commit their fruits
unto the caterpillar :

And all the labour of their hands
he gave to the graſshopper.

47 With hailſtones he deſtroy'd their vines,
ſo that they were all loſt :
And not ſo much as wild fig-trees,
but he conſum'd with froſt.

48 And yet with hailſtones once again
the Lord their cattel ſmote,

And all their ſtocks and herds likewiſe
with thunder-bolts full hot.

49 He caſt upon them in his ire
and in his fury ſtrong,
Diſpleaſure, wrath, and evil ſpirits,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt :

But gave unto the peſtilence
the man and eke the beaſt.

51 He ſtrake alſo the firſt-born all
that up in Egypt came :
And all the chief of men and beaſts
within the tents of Ham.

52 But as for all his own dear folk,
he did preſerve and keep :
And carried them through wilderneſs,
even like a flock of ſheep.

53 Without all fear both ſafe and ſound
he brought them out of thrall :
Whereas their foes with rage of ſeas
were overwhelmed all.

54 And brought them out into the coaſts
of his own holy land,

Even to the mount which he had got
by his ſtrong arm and hand.

55 And there caſt out the heathen folk,
and did their land divide :
And in their tents he ſet the tribes
of Iſrael to abide.

56 Yet for all this, their God moſt high
they ſtir'd and tempted ſtill,
And would not keep his teſtament,
nor yet obey his will.

57 But as their fathers turned back,
even ſo they went aſtray,
Much like a bowe that would not bend,
but ſlip and ſtart away.

The ſixth part.

58 And griev'd him with their hill-altars,
with off'rings and with fire :
And with their idols vehemently
provoked him to ire.

59 Therewith his wrath began again
to kindle in his brest :
The naughtiness of Israel
he did so much detest.

60 Then he forsook the tabernacle
of Silo, where he was
Right conversant with earthly men,
even as his dwelling-place.

61 Then suffered he his might and power
in bondage for to stand,
And gave the honour of his ark
into his enemies hand.

62 And did commit them to the sword,
wroth with his heritage :

63 Their young men were devour'd with fire,
maids had no marriage.

64 And with the sword the priests also
did perish every one :
And not a widow left alive
their death for to bemone.

65 And then the Lord began to wake
like one that slept a time,
And like a valiant man of war
refreshed after wine.

66 With emerods in the hinder parts
he strake his enemies all :
And put them then unto a shame
that was perpetual.

67 Then he the tent and tabernacle
of Joseph did refuse :
As for the tribe of Ephraim,
he would in no wise chuse :
68 But chose the tribe of Jehuda,
whereas he thought to dwell :
Even the noble mount Sion,
which he did love so well.

69 Whereas he did his temple build
both sumptuously and sure,
Like as the earth which he hath made
for ever to endure.

70 Then chose he David him to serve,
his people for to keep ;
Whom he took up and brought away
even from the folds of sheep.

71 As he did follow th' ewes with young,
the Lord did him advance
To feed his people Israel
and his inheritance.

72 Thus David with a faithful heart
his flock and charge did feed,
And prudently with all his power
did govern them indeed.

Deus, venerunt. Psal. lxxix. 7. H.

*The Isaelites complain to God for the calamities that
they suffered, when Antiochus destroyed their tem-
ple and city, desiring aid against his tyranny, lest*

*God and religion should be censured by the hea-
thens who should see them forsaken and perish.*

O God, the Gentiles do invade
thine heritage to spoil :
Jerusalem an heap is made,
thy temple they desile.

2 The bodies of thy saints most dear
abroad to birds they cast :
The flesh of them that do thee fear,
the beasts devour and waste.

3 Their blood throughout Jerusalem
as water spilt they have :
So that there is not one of them
to lay their dead in grave.

4 Thus are we made a laughing-stock
almost the world throughout :
The enemies at us jest and mock
which dwell our coasts about.

5 Wilt thou, O Lord, thus in thine ire
against us ever fume,
And shew thy wrath as hot as fire,
thy folk for to consume ?

6 Upon those people pour the fame,
which did thee never know :
All realms which call not on thy Name,
consume and overthrow.

7 For they have got the upper hand,
and Jacobs seed destroy'd :
His habitation and his land
they have left waste and void.

8 Bear not in mind our former faults,
with speed some pity show :
And aid us, Lord, in all assaults,
for we are weak and low.

The second part.

9 O God that giv'st all health and grace,
on us declare the fame :
Weigh not our works, our sins deface,
for honour of thy Name.

10 Why shall the wicked still alway
to us as people dumb,
In thy reproach rejoyce, and say,
Where is their God become ?

Require, O Lord, as thou see'st good,
before our eyes in sight,
Of all these folk thy servants blond
which they spilt in despite.

11 Receive into thy sight in haste
the clamours, grief, and wrong
Of such as are in prison cast,
sustaining irons strong.

Thy force and strength to celebrate,
Lord, set them out of band
Which unto death are destinate,
and in their enemies hand.

The

- 12 The nations which have been so bold
as to blaspheme thy Name,
Into their laps with seven-fold
repay again the same.
- 13 So we thy flock and pasture-sheep
will praise thee evermore,
And teach all ages for to keep
for thee like praise in store.

Qui regis Israel. Psal. lxxx. 7. H.

*A lamentable prayer to God, to help the miseries of
the Church, desiring him to consider the first e-
state, when his favour shined towards them, that
he might finish that work which he began.*

- T**Hou Herd that Israel dost keep,
give ear and take good heed:
Which leadest Joseph like a sheep,
and dost him watch and feed.
- 2 Thou Lord, I say, whose fest is set
on cherubims most bright,
Shew forth thy self and do not let,
send down thy beams of light.
- 3 Before Ephraim and Benjamin,
Manasses eke likewise,
To shew thy power do thou begin;
come help us, Lord, arise.
- 4 Direct our hearts unto thy grace,
convert us, Lord, to thee:
Shew us the brightness of thy face,
and then full safe are we.
- 5 Lord God of hosts of Israel,
how long wilt thou (I say)
Against thy folk in anger swell,
and wilt not hear them pray?
- 6 Thou dost them feed with sorrows deep,
their bread with tears they eat,
And drink the tears that they do weep,
in measure full and great.
- 7 Thou hast us made a very strife
to those that dwell about:
And that our foes do love a life,
they laugh and jest it out.
- 8 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full safe shall be.
- 9 From Egypt where it grew not well
thou brought'st a vine full dear:
The heathen folk thou didst expell,
and thou didst plant it there.
- 10 Thou didst prepare for it a place,
and set her roots full fast:
That it did grow and spring apace,
and fill'd the land at last.

The second part.

- 11 The hills were covered round about
with shade that from it came,

And eke the cedars strong and stout,
with branches of the lame.

- 12 Why then didst thou her walls de-stroy?
her hedge pluckt up thou hast:
That all the folk that pass thereby
thy vine may spoil and waste.

13 The boar out of the wood so wild
doth dig and root it out:
The furious beasts out of the field
devour it all about.

- 14 O Lord of hosts, return again,
from heaven look betime:
Behold, and with thy help sustain
this poor vineyard of thine.

15 Thy plant, I say, thine Israel,
whom thy right hand hath set:
The same which thou didst love so well,
O Lord, do not forget.

- 16 They lop and cut it down apace,
they burn it eke with fire:
And through the frowning of thy face
we perish in thine ire.

17 Let thy right hand be with them now
whom thou hast kept so long:
And with the Son of man whom thou
to thee hast made so strong.

- 18 And so when thou hast set us free,
and saved us from shame:
Then will we never fall from thee,
but call upon thy Name.

19 O Lord of hosts, through thy good grace
convert us unto thee:
Behold us with a pleasant face,
and then full safe are we.

Deo exultate. Psal. lxxxi. 7. H.

*An exhortation to praise God both in heart & voice
for his benefits, and to worship him onely. God con-
demneth their ingratitude, and sheweth what
great benefits they have lost through their malice.*

BE light and glad, in God rejoyce,
which is our strength and stay:
Be joyful and lift up your voice
to Jacobs God, I say.

- 2 Prepare your instruments most meet,
some joyful psalm to sing:
Strike up with harp and lute so sweet,
on every pleasant string.

3 Blow as it were in the new-moon,
with trumpets of the best:
As it is used to be done
at any solemn feast.

- 4 For this is unto Israel
a statute and a trade:
A law that must be kept full well,
which Jacobs God hath made.

5 This clause with Joseph was decreed
when he from Egypt came,

That

That as a witness all his seed
should still observe the same:
6 When God, I say, had so prepar'd
to bring him from that land:
Whereas the speech which he had heard
he did not understand.

7 I from his shoulders took (saith he)
the burden clean away:
And from the furnace quit him free
from burning brick of clay.
8 When thou in grief didst cry and call,
I help thee by and by:
And I did answer thee withall
in thunder secretly.

9 Yea, at the waters of discord
I did thee tempt and prove:
Whereas the goodness of the Lord
with muttering thou didst move.
10 Hear, O my folk, O Israel,
and I assure it thee:
Regard and mark my words full well,
if thou wilt cleave to me.

The second part.

11 Thou shalt no god in thee reserve
of any land abroad:
Nor in no wise to bow or serve
a strange or forein god.
12 I am the Lord thy God, and I
from Egypt set thee free:
Then ask of me abundantly,
and I will give it thee.

13 And yet my people would not hear
my voice when that I spake:
Nor Israel would not obey,
but did me quite forsake.
14 Then did I leave them to their will,
in hardness of their heart:
To walk in their own counsels still,
themselves they might pervert.

15 O that my people would have heard
the words that I did say:
And eke that Israel would regard
to walk within my way!

16 How soon would I confound their foes,
and bring them down full low:
And turn my hand upon all those
that would them overthrow!

17 And they that at the Lord do rage,
as slaves should seek him till:
But of his folk the time and age
should flourish ever still.

18 I would have fed them with the crop
and finest of the wheat:
And made the rock with honey drop,
that they their fills should eat.

Dem. stetit. Psal. lxxxii. 7. H.

David declaring God to be present with judges and magistrates, reproveth their partiality and unrighteousness, and exhorteth them to do justice: but seeing no amendment, he despoth God to do justice himself.

Amid the preas with men of might
the Lord himself doth stand,
To plead the cause of truth and right,
with judges of the land.
2 How long, said he, will you proceed
false judgement to award,
And have respect for love of meed
the wicked to regard?

3 Whereas of due you should defend
the fatherless and weak,
And when the poor man doth contend,
in judgement justly speak.

4 If ye be wise, defend the cause
of poor men in their right:
And rid the needy from the claws
of tyrants force and might.

5 But nothing will they know or learn,
in vain to them I talk:
They will not see or ought discern,
but still in darkness walk.

6 For lo, even now the time is come
that all things fall to nought:
And likewise as both all and some
for gain are sold and bought.

I had decreed it in my sight
as gods to take you all:
And children to the most of might
for love I did you call.

7 But notwithstanding ye shall die
as men, and so decay:
O tyrants, I shall you destroy,
and pluck you quite away.

8 Up Lord, and let thy strength be known,
and judge the world with might:
For why? all nations are thine own
to take them as thy right.

Dem. quid. Psal. lxxxiii. 7. H.

The Israelites pray the Lord to deliver them from their enemies, both at home, and far off: also that all such wicked people be stricken with his stormy tempests, that they may know his power.

DO not, O God, refrain thy tongue,
in silence do not stay:
Withhold not, Lord, thyself so long,
and make no more delay.

2 For why? behold thy foes, and see
how they do rage and cry:
And those that bear an hate to thee
hold up their heads on high.

3 Against thy folk they use deceit,
and craftily they enquire:
For thine elect to lie in wait
their counsel do conspire.
4 Come on, say they, let us expell
and pluck these folk away:
So that the name of Israel
may utterly decay.

5 They all conspire within their heart
how they may thee withstand:
Against the Lord to take a part
they are in league and band.

6 The tents of all the Edomites,
the Ismaelites also:
The Hagarenes and Moabites,
with divers other mo.

7 Gebal with Ammon, and likewise
doth Amalek conspire:
The Philistines against thee rise,
with them that dwell at Tyre.

8 And Assur eke is well appaid
with them in league to be:
And doth become a fence and aid
to Lots posterity.

9 As thou didst to the Midianites,
so serve them, Lord, each one:
As to Sifer, and to Jabin,
beside the brook Kison.

10 Whom thou in Endor didst destroy,
and waite them through thy might:
That they like dung on earth did lie,
and that in open sight.

The second part.

11 Make them now and their lords appear
like Zeb and Oreb than:
As Zebah and Zalmana were,
the kings of Midian.

12 Which said, Let us throughout the land
in all the coasts abroad
Possess and take into our hand
the fair houses of God.

13 Turn them, O God, with storms as fast
as wheels that have no stay:
Or like the chaff which men do cast
with winds to flie away.

14 Like as the fire with rage and fume
the mighty forests spills:
And as the flame doth quite consume
the mountains and the hills:

15 So let the tempest of thy wrath
upon their necks be laid:
And of thy stormy wind and thowre,
Lord, make them all afraid.

16 Lord, bring them all, I thee desire,
to such rebuke and shame,
That it may cause them to enquire,
and learn to seek thy Name.

17 And let them evermore daily
to shame and slander fall:
And in rebuke and obloquie
to perish eke withall.

18 That they may know and feel full well
that thou art called Lord:
And that alone thou dost excell,
and reign throughout the world.

Quam dilecta! Psal. lxxxiv. 7. H. David exiled his country, desireth ardently to return to Gods tabernacle, and assembly of the saints, to praise God: then he praiseth the courage of the people, that pass through the wilderness to assemble themselves in Sion.

How pleasant is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace
how pleasant (Lord) they be!

2 My soul doth long full sore to go
into thy courts abroad:
My heart doth lust, my flesh also,
in thee the living God.

3 The sparrows find a room to rest
and save themselves from wrong,
And eke the swallow hath a nest
wherein to keep her young.

4 These birds full nigh thine altar may
have place to sit and sing:
O Lord of hosts, thou art, I say,
my God and eke my King.

5 O they be blessed that may dwell
within thy house always:
For they all times thy facts do tell,
and ever give thee praise.

6 Yea, happy sure like wife are they,
whose stay and strength thou art:
Which to thy house do mind the way,
and seek it in their heart.

As they go through the vale of tears,
they dig up fountains still;
That as a spring it all appears,
and thou their pits dost fill.

7 From strength to strength they walk full fast,
no faintness there shall be:
And so the God of Gods at last
in Sion they do see.

8 O Lord of hosts, to me give heed,
and hear when I do pray:
And let it through thine ears proceed,
O Jacobs God, I say.

9 O Lord our shield, of thy good grace
regard, and so draw near:
Regard, I say, behold the face
of thine anointed dear.

10 For why? within thy courts one day
is better to abide,
Then other-where to keep or stay
a thousand days beside.

Much rather would I keep a door
within the house of God,
Then in the tents of wickedness
to settle mine abode.

- 11 For God the Lord, light and defence,
will grace and worship give :
And no good thing will he withhold
from them that purely live.
- 12 O Lord of hosts, that man is blest
and happy sure is he
That is persuaded in his breast
to trust all times in thee.

Benedixisti, Psal. lxxxv. 7. H.

*Because God withdrew not his rod from his Church
after the return from Babylon, first, they pay him
in mind that he should not leave the work of his
grace imperfect, and complain of their long afflic-
tion; then they rejoice in hope of promised deliver-
ance, which was a figure of Christ's kingdom, under
which should be perfect felicity.*

THOU hast been merciful indeed,

O Lord, unto thy land :

For thou restorest Jacobs seed
from thralldom out of band.

- 2 The wicked ways that they were in,
thou didst them clean remit :
And thou didst hide thy peoples sin,
full close thou coverdest it.

- 3 Thine anger eke thou didst assuage,
that all thy wrath was gone :
And so didst turn thee from thy rage,
with them to be at one.

- 4 O God our health, do now convert
thy people unto thee :
Put all thy wrath from us apart,
and angry cease to be.

- 5 Why, shall thine anger never end,
but still proceed on us ?
And shall thy wrath it self extend
upon all ages thus ?

- 6 Wilt thou not rather turn therefore
and quicken us, that we
And all thy folk may evermore
be glad and joy in thee ?

- 7 O Lord, on us do thou declare
thy goodness to our wealth :
Shew forth to us, and do not spare,
thine aid and saving health.

- 8 I will hear what God saith, for he
speaks to his people peace,
And to his saints, that never they
return to foolishness.

- 9 For why ? his help is still at hand
to such as do him fear :
Whereby great glory in our land
shall dwell and flourish there.

- 10 For truth and mercy there shall meet,
in one to take their place :
And peace shall justice with kiss greet,
and there they shall embrace.

- 11 As truth from earth shall spring apace,
and flourish pleasantly :
So righteousness shall shew her face,
and look from heaven high.
- 12 Yea, God himself doth take in hand
to give us each good thing :
And through the coasts of all the land
the earth her fruit shall bring.

- 13 Before his face shall justice go
much like a guide or stay :
He shall direct his steps also,
and keep them in the way.

Inclina, Domine. Psal. lxxxvi. 7. H.

*David sore afflicted, prayeth fervently for deliver-
ance, sometime rehearsing his miseries and mercies
received, desiring also to be instructed of the Lord,
that he may fear and glorify his Name : he com-
plaineth also of his adversaries, and requirerh to
be delivered from them.*

LORD, bow thine ear to my request,
and hear me by and by :

With grievous pain and grief oppress,
full poor and weak am I.

- 2 Preserve my soul, because my ways
and doings holy be :
And save thy servant, O my Lord,
that puts his trust in thee.

- 3 Thy mercy, Lord, on me express,
defend me eke withall :
For through the day I do not cease
on thee to cry and call.

- 4 Comfort, O Lord, thy servants soul
that now with pain is pin'd :
For unto thee, Lord, I extol
and lift my soul and mind.

- 5 For thou art good and bountiful,
thy gifts of grace are free :
And eke thy mercy plentiful
to all that call on thee.

- 6 O Lord, likewise when I do pray,
regard and give an ear :
Mark well the words that I do say,
and all my prayers hear.

- 7 In time when trouble doth me move,
to thee I do complain :
For why ? I know and well do prove
thou answerest me again.

- 8 Among the gods, O Lord, is none
with thee to be compar'd :
And none can do as thou alone,
the like hath not been heard.

The second part.

- 9 The Gentiles and the people all
which thou didst make and frame,
Before thy face on knees shall fall
and glorifie thy Name.
- 10 For why? thou art so much of might,
all power is thine own:
Thou workest wonders still in fight,
for thou art God alone.
- 11 O teach me, Lord, thy way, and I
shall in thy truth proceed:
O joyn my heart to thee so nigh
that I thy Name may dread.
- 12 To thee my God will I give praise
with all my heart, O Lord:
And glorifie thy Name always
for ever through the world.
- 13 For why? thy mercy shew'd to me
is great, and doth excell:
Thou sett'st my soul at liberty
out from the lower hell.
- 14 O Lord, the proud against me rise,
and heaps of men of might:
They seek my soul, and in no wise
will have thee in their sight.
- 15 Thou, Lord, art merciful and meek,
full slack and slow to wrath:
Thy goodness is full great, and eke
thy truth no measure hath.
- 16 O turn to me, and mercy grant
thy strength to me apply:
O help and save thine own servant,
thy hand-maids son am I.
- 17 On me some sign of favour show,
that all my foes may see
And be asham'd, because, Lord, thou
doest help and comfort me.

Fundamenta. Psal. lxxxvii. 7. H.

The holy Ghost promisseth, that the Church, as yet in misery, after the captivity of Babylon, should be restored to great excellency, so that nothing should be more comfortable, then to be numbered among the members thereof.

- T**hat city shall full well endure,
her ground-work still doth stay
Upon the holy hills full sure,
it can no time decay.
- 2 God loves the gates of Sion best,
his grace doth there abide:
He loves them more then all the rest
of Jacobs tents beside.
- 3 Full glorious things reported be
in Sion, and abroad:
Great things, I say, are said of thee,
thou city of our God.
- 4 On Rahab I will cast an eye,
and bear in mind the same:

- And Babylon shall eke apply
and learn to know my Name.
- 5 Lo, Palestine and Tyre also,
with Ethiope likewise,
A people old, full long ago
were born, and there did rise.
- 6 Of Sion they shall say abroad,
that divers men of fame
Have there sprung up, and the high God
hath founded fast the same.
- 7 In their records to them it shall
through Gods device appear,
Of Sion, that the chief of all
had his beginning there.
- 8 The trumpeters with such as sing,
there in great plenty be:
My fountains and my pleasant springs
are compass all in thee.

Domine Deus. Psal. lxxxviii. 7. H.

The faithful sore afflicted by sickness, persecution, adversity, and as it were left of God without any consolation; yet calleth on God by faith, and striveeth against desperation.

- L**ord God of health, the hope and stay
thou art alone to me:
I call and cry throughout the day
and all the night to thee.
- 2 O let my prayer soon ascend
unto thy sight on high:
Incline thine ear, O Lord, attend
and hearken to my cry.
- 3 For why? with woe my heart is fill'd,
and doth in trouble dwell:
My life and breath almost doth yield,
and draweth nigh to hell.
- 4 I am esteem'd as one of them
that in the pit do fall:
And made as one among those men
that have no strength at all.
- 5 As one among the dead, and free
from things that here remain:
It were more ease for me to be
with them the which are slain:
- 6 As those that lie in grave, I say,
whom thou hast clean forgot:
The which thy hand hath cut away,
and thou regard'st them not.
- 7 Yea, like to one shut up full sure
within the lower pit,
In places dark and all obscure,
and in the depth of it.
- 8 Thine anger and thy wrath likewise
full sore on me doth lie:
And all thy storms against me rise,
my soul to vex and try.
- 9 Thou putt'st my friends far off from me,
and mak'st them hate me sore:

I am shut up in prison fast,
and can come forth no more.
10 My sight doth fail through grief and wo,
I call to thee O God :
Throughout the day my hands also
to thee I stretch abroad.

The second part.

11 Dost thou unto the dead declare
thy wondrous works of fame ?
Shall dead to life again repair,
and praise thee for the same ?
12 Or shall thy loving kindness, Lord,
be preached in the grave ?
Or shall with them that are destroy'd
thy truth her honour have ?
13 Shall they that lie in dark full low
of all thy wonders wot ?
Or there shall they thy justice know
where all things are forgot ?
14 But I, O Lord, to thee always
do cry and call apace :
My prayer eke e're it be day
shall come before thy face.
15 Why dost thou, Lord, abhor my soul,
in grief that seeketh thee ?
And now, O Lord, why dost thou hide
thy face away from me ?
16 I am afflict, as dying still
from youth this many a year :
The terrors which do vex me ill
with troubled mind I bear.
17 The furies of thy wrathful rage
full sore upon me fall :
Thy terrors eke do not assuage,
but me oppress withall.
18 All day they compass me about,
as water at the tide :
And all at once with streams full stout
beset me on each side.
19 Thou settest far from me my friends
and lovers every one :
Yea, and mine old acquaintance all
out of my sight are gone.

Miserericordias. Psal. lxxxix. 7. H.

David praiseth God for his covenant made between
him and his elect by Jesus Christ whom he complain-
eth of the desolation of his kingdom, so that the
promise seemed to be broken. Finally he prayeth to
be delivered from afflictions, mentioning the short-
ness of mans life, and confirming himself by Gods
promises.

TO sing the mercies of the Lord
my tongue shall never spare :
And with my mouth from age to age
thy truth I will declare.
2 For I have said, that mercy shall
for evermore remain :
In that thou dost the heavens stay,
thy truth appeareth plain.

3 To mine elect, faith God, I made
a covenant and behest :
My servant David to perswade,
I swore and did protest :

4 Thy seed for ever I will stay,
and stablish it full fast :
And still uphold thy throne alway
from age to age to last.

5 The heavens shew with joy and mirth
thy wondrous works, O Lord :
Thy saints within thy Church on earth
thy faith and truth record.

6 Who with the Lord is equal then
in all the clouds abroad ?
Among the sons of all the gods,
what one is like our God ?

7 God in assembly of the saints
is greatly to be dread :
And over all that dwell about
in terrour to be had.

8 Lord God of hosts, in all the world
what one is like to thee ?
On every side, most mighty Lord,
thy truth is seen to be.

9 The raging sea by thine advice
thou rulest at thy will :
And when the waves thereof arise,
thou mak'st them calm and still.

10 And Egypt, Lord, thou hast subdu'd,
and thou hast it destroy'd :
Yea, thou thy foes with mighty arm
hast scatter'd all a broad.

The second part.

11 The heavens are thine and still have been,
like wise the earth and land :
The world and all that is therein
thou foundedst with thy hand.

12 Both north and south, with east and west
thy self didst make and frame :
Both Tabor mount, and eke Hermon,
rejoyce and praise thy Name.

13 Thine arm is strong and full of power,
all might therein doth lie :
The strength of thy right hand each hour
thou liftest up on high.

14 In righteousness and equity
thou hast thy seat and place :
Mercy and truth are still with thee,
and go before thy face.

15 That folk is blest that knows aright
thy present power, O God :
For in the favour of thy sight
they walk full safe abroad.

16 For in thy Name throughout the day
they joy and much rejoyce :
And through thy righteousness have they
a pleasant fame and noise.

17 For why? their glory, strength, and aid
in thee alone doth lie:
Thy goodnes eke that hath us staid,
shall lift our horn on high.
18 Our strength that doth defend us well
the Lord to us doth bring:
The holy One of Israel
he is our Guide and King.

19 Sometimes thy will unto thy saints:
in visions thou didst show:
And thus then didst thou say to them,
thy mind to make them know:
20 A man of might I have erect,
your king and guide to be:
And set him up whom I elect
among the folk to me.

The third part.

21 My servant David I appoint,
whom I have seached out:
And with mine holy oyl anoint
him king of all the rout.
22 For why? my hand is ready still
with him for to remain:
And with mine arm also I will
him strengthen and sustain.
23 The enemies shall him not oppress,
they shall him not devour:
Ne yet the sons of wickednes
on him shall have no power:
24 His foes likewise I will destroy
before his face in sight:
And those that hate him I will plague,
and strike them with my might.

25 My truth and mercy eke withall
shall still upon him lie:
And in my Name his horn eke shall
be lifted up on high.
26 His kingdom I will set to be:
upon the sea and land:
And eke the running floods shall lie:
embrace with his right hand.

27 He shall depend with all his heart
on me, and thus shall say,
My Father and my God thou art,
my rock of health and stay.
28 As my first-born I will him take
of all on earth that springs:
His might and honour I will make
above all earthly kings.

29 My mercy shall be with him still,
as I my self have told:
My faithful covenant to fulfill
my mercy I will hold.
30 And eke his seed I will sustain
for ever strong and sure:
So that his seat shall still remain
while heaven doth endure.

The fourth part.

31 If that his sons forsake my law,
and so begin to swerve:
And of my judgements have none aw,
nor will not them observe:
32 Or if they do not use aright
my statutes to them made,
And set all my commandments light,
and will not keep my trade:

33 Then with the rod will I begin
their doings to amend:
And so with scourging for their sin,
if that they do offend.

34 My mercy yet and my goodnes
I will not take him fro:
Nor handle him with craftines,
and so my truth forgo.

35 But sure my covenant I will hold,
with all that I have spoke:
No word the which my lips have told
shall alter or be broke.

36 Once fware I by my holines,
and that perform will I:
With David I shall keep promise,
to him I will not lie.

37 His seed for evermore shall reign,
and eke his throne of might:
As doth the sun, it shall remain
for ever in my sight.

38 And as the moon within the sky
for ever standeth fast
A faithful witness from on high,
so shall his kingdom last.

39 But now, O Lord, thou dost reject,
and now thou changeest cheer:
Yea, thou art wroth with thine elect,
thine own anointed dear.

40 The covenant with thy servant made,
Lord, thou hast quite undone:
And down upon the ground also
hast cast his royal crown.

The fifth part.

41 Thou pluck'st his hedges up with might,
his walls thou dost confound:
Thou beatest eke his bulwarks down,
and break'st them to the ground.

42 That he is fore destroy'd and torn
of comers by throughout:
And so is made a mock and scorn
to all that dwell about.

43 Thou their right hand hast lifted up
that him so fore annoy:
And all his foes that him devour,
lo, thou hast made to joy.

44 His sword's edge thou dost take away,
that should his foes withstand:
To him in war no victory
thou giv'st, nor upper hand.

45 His glory thou dost also waste;
his throne, his joy, his mirth
By thee is overthrown, and cast
full low upon the earth.

46 Thou hast cut off and made full short
his youth and lusty days:
And rais'd of him an ill report
with shame and great dispraise.

47 How long away from me, O Lord,
for ever wilt thou turn?
And shall thine anger still alway
as fire consume and burn?

48 O call to mind, remember then,
my time consumeth fast:

Why hast thou made the sons of men
as things in vain to waste?

49 What man is he that liveth here,
and death shall never see?

Or from the hand of hell his soul
shall he deliver free?

50 Where is, O Lord, thine own goodness
so oft declar'd beforen,

Which by thy truth and uprightness
to David thou hast sworn?

51 The great rebukes to mind I call
that on thy servants lie:

The railings of the people all
born in my breast have I,

52 Wherewith, O Lord, thine enemies
blasphemed have thy Name:

The steps of thine anointed one
they cease not to defame.

53 All praise to thee, O Lord of hosts,
both now and eke for ay:

Through sky and earth, and all the coasts,
Amen, amen, I say.

Domine, refugium. Psal. xc. 7. H.

Moses seeing the people neither admonished by the brevity of their life, nor by plagues, to be thankful, prayeth God to turn their hearts, and continue his mercies towards them and their posterity for ever.

THou, Lord, hast been our sure defence,
our place of ease and rest
In all times past, yea so long since
as cannot be express'd,

2 E're there was made mountain or hill
the earth and world abroad:
From age to age, and always still
for ever thou art God.

3 Thou grindest man through grief and pain
to dust or clay, and then,

And then thou say'st again, Return
again ye sons of men.

4 The lasting of a thousand years
what is it in thy sight?

As yesterday it doth appear,
or as a watch by night.

5 So soon as thou dost scatter them,
then is their life and trade
All as a sleep, and like the grass
whose beauty soon doth fade:

6 Which in the morning shines full bright,
but fadeth by and by:
And is cut down e're it be night,
all with'red, dead, and dry.

7 For through thine anger we consume,
our might is much decay'd:
And of thy fervent wrath and fume
we are full fore afraid.

8 The wicked works that we have wrought
thou set'st before thine eye:

Our privy faults, yea, eke our thoughts
thy countenance doth spy.

9 For through thy wrath our days do waste,
thereof doth nought remain:

Our years consume as words or blasts,
and are not call'd again,

10 Our time is threescore years and ten
that we do live on mold:

If one see fourscore, surely then
we count him wondrous old.

The second part.

11 Yet of this time the strength and chief
the which we count upon,

Is nothing else but painful grief,
and we as blasts are gone.

(there,

12 Who once doth know what strength is
what might thine anger hath?

Or in his heart who doth thee fear
according to thy wrath?

13 Instruct us, Lord, to know and try
how long our days remain:

That then we may our hearts apply
true wisdom to attain.

14 Return, O Lord, how long wilt thou
forth on in wrath proceed?

Shew favour to thy servants now,
and help them at their need.

15 Refresh us with thy mercy soon,
and then our joy shall be.

All times so long as life doth last,
in heart rejoyce will we,

16 As thou hast plagued us before,
now also make us glad:

And for the years wherein full sore
affliction we have had.

17 O let thy work and power appear,
and on thy servants light:

And shew unto thy children dear
thy glory and thy might.

18 Lord, let thy grace and glory stand
on us thy servants thus:

Confirm the works we take in hand,
Lord, prosper them to us.

Qui habitat. Psal. xci. 7. H.

Here is described the assurance he becometh, that committeth himself wholly to Gods protection in all temptations. A promise of God to those that love him, know him, and trust in him, to deliver them, and give them immortal glory.

HE that within the secret place
of God most high doth dwell :
In shadow of the Mightiest grace
at rest shall keep him well.

2 Thou art my hope and my strong hold,
I to the Lord will say.
My God is he, in him will I
my whole assurance say.

3 He shall defend thee from the snare
the which the hunter laid :
And from the deadly plague and care
whereof thou art afraid :

4 And with his wings shall cover thee
and keep thee safely there :
His faith and truth thy fence shall be,
as sure as shield and spear.

5 So that thou shalt not need, I say,
to fear or be affright

Of all the shafts that flie by day,
nor terrors of the night :

6 Nor of the plague that privily
doth walk in dark to fast :
Nor yet of that which doth destroy
and at noon-day doth waste.

7 Yea, at thy side as thou dost stand
a thousand dead shall be :

Ten thousand eke at thy right hand,
and yet shalt thou be free.

8 But thou shalt see it for thy part,
thine eyes shall well regard,
That even like to their desert
the wicked have reward.

9 For why ? O Lord, I onely lust
to stay my hope on thee :

And in the High I put my trust,
my sure defence is he.

10 Thou shalt not need none ill to fear,
with thee it shall not melt :

Nor yet the plague shall once come near
the house where thou dost dwell.

11 For why ? unto his angels all
with charge commanded he

That still in all thy ways they shall
preserve and prosper thee :

12 And in their hands shall bear thee up,
still waiting thee upon :

So that thy foot shall never chance
to spurn at any stone.

13 Upon the lions thou shalt go,
the adder fell and long :

And tread upon the lions young,
with dragons stout and strong.

14 For he that trusteth unto me,
I will dispatch him quite :

And him defend, because that he
doth know my Name aright.

15 When he for help on me doth cry,
an answer I will give :

And from his grief take him will I
in glory for to live.

16 With length of years and days of weale
I will fulfil his time :

The goodness of my saving health
I will declare to him.

Bonum est. Psal. xcii. 7. H.

A psalm for the sabbath, to stir up the people to acknowledge and praise God in his works. David rejoiceth therein ; but the wicked consider not that the ungodly, when he is most flourishing, shall most speedily perish. In the end is described the felicity of the just, planted in the house of God, to praise the Lord.

IT is a thing both good and meet
to praise the highest Lord :

And to thy Name, O thou most High,
to sing with one accord :

2 To shew the kindness of the Lord,
betime e're day be light :

And eke declare his truth abroad
when it doth draw to night.

3 Upon ten-stringed instruments,
on lute and harp so sweet :

With all the mirth you can invent
of instruments most meet.

4 For thou hast made me to rejoyce
in things so wrought by thee :

And I have joy in heart and voice
thy handy-works to see.

5 O Lord, how glorious and how great
are all thy works so stout !

So deeply are thy counsels set
that none can try them out.

6 The man unwise hath not the wit
this gear to pass to bring :

And all such fools are nothing fit
to understand this thing.

7 When so the wicked at their will
as grass do spring full fast,

They when they flourish in their ill
for ever shall be waste.

8 But thou art mighty, Lord most high,
yea thou dost reign therefore

In every time eternally,
both now and evermore.

9 For why? O Lord, behold and see,
behold thy foes, I say,

How all that work inquiry
shall perish and decay.

10 But thou, like as an unicorn,
shalt lift mine horn on high:

With fresh and new prepared oyl
thine ointed king am I:

11 And of my foes before mine eyes
shall see the fall and shame:

Of all that up against me rise,
mine ears shall hear the same.

12 The just shall flourish up on high
as date-trees bud and blow:

And as the cedars multiply
in Libanus thar grow.

13 For they are planted in the place
and dwelling of our God:

Within his courts they spring apace,
and flourish all abroad.

14 And in their age much fruit shall bring
both fat and well beisen:

And pleasantly both bud and spring
with boughs and branches green.

15 To shew that God is good and just,
and upright in his will:

He is my rock, my hope, and trust,
in him there is none ill.

Dominus regnavit. Psal. xciii. 7. H.

He manifesteth the power of God in the creation of the world, and beatech down all people which lifted themselves up against his majesty: and provokes us to consider his promises.

THe Lord as king aloft doth reign,
with glory goodly dight:

And he to shew his strength and main,
hath girt himself with might.

2 The Lord likewise the earth hath made
and shaped it so sure,

No might can make it move or fade;
at it ay it doth endure.

3 E're that the world was made or wrought,
thy seat was set before:

Beyond all time that can be thought,
thou hast been evermore.

4 The floods, O Lord, the floods do rise,
they roar and make a noise:

The floods (I say) did enterprise,
and lifted up their voice.

5 Yea, though the storms arise in fight,
though seas do rage and swell:

The Lord is strong and more of might,
for he on high doth dwell.

6 And look what promise he doth make
his household to defend:

For just and true they shall it take,
all times without an end.

Deus ultionum. Psal. xciv. 7. H.

He prayeth to God against the violence of tyrants, and comforteth the afflicted by the good issue of their afflictions, and by the ruine of the wicked.

O Lord, thou dost revenge all wrong,
that office 'longs to thee:

Sith vengeance doth to thee belong,
declare that all may see.

2 Set forth thy self, for thou of right
the earth dost judge and guide:

Reward the proud and men of might
according to their pride.

3 How long shall wicked men bear sway
with lifting up their voice?

How long shall wicked men, I say,
chuse triumph and rejoyce?

4 How long shall they with brags burst out
and proudly prate their fill?

Shall they rejoyce that be so stout,
whose works are ever ill?

5 Thy flock, O Lord, thine heritage
they spoil and vex full sore:

Against thy people they do rage
still daily more and more.

6 The widows which are comfortless,
and strangers they destroy:

They slay the children fatherless,
and none doth put them by.

7 And when they take these things in hand,
this talk they have of thee,

Can Jacobs God this understand?
nuff no, he cannot see.

8 O folk unwise and people rude,
some knowledge now discern:

Ye fools among the multitude,
at length begin to learn.

9 The Lord which made the ear of man,
he needs of right must hear:

He made the eye, all things must then
before his sight appear.

10 The Lord doth all the world correct,
and make them under stand:

Shall he not then your deeds detect?
how can ye scape his hand?

The second part.

11 The Lord doth know the thoughts of man,
his heart he seeth full plain:

The Lord (I say) mans thoughts doth scan,
and findeth them but vain.

12 But, Lord, that man is happy sure
whom thou dost keep in awe,

And through correction dost procure
to teach him in thy law.

13 Whereby he shall in quiet rest
in time of trouble sit:

When wicked men shall be suppress,
and fall into the pit.

14 For sure the Lord will not refuse
his people for to take :
His heritage whom he did chuse
he will no time forsake.

15 Until that judgement be decreed
to justice to convert :

That all may follow her with speed
that are of upright heart.

16 But who upon my part shall stand
against the cursed train ?

Or who shall rid me from their hand
that wicked works maintain ?

17 Except the Lord had been mine aid,
mine enemies to repell :

My soul and life had now been laid
almost as low as hell.

18 When I did say, My foot did slide,
I now am like to fall :

Thy goodness, Lord, did so provide
to stay me up withall.

19 When with my self I mused much,
and could no comfort find :

Then Lord thy goodness did me touch,
and that did ease my mind.

20 Wilt thou inhabit thy self, and draw
with wicked men to sit :

Which with pretence in stead of law
much mischief do commit ?

21 For they consult against the life
of righteous men and good :

And in their counsels they are ripe
to shed the guiltless blood.

22 But yet the Lord he is to me
a strong defence, or lock :

He is my God, to him I flee,
he is my strength and rock.

23 And he shall cause their mischiefs all
themselves for to annoy :

And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. xcvi. 7. H.

*An earnest exhortation to praise God for the govern-
ment of the world, and election of his Church, and
to eschew the rebellion of the old fathers, who
tempted God in the wilderness, and therefore en-
tered not into the land of promise.*

O Come let us lift up our voice,
and sing unto the Lord :

In him our rock of health rejoyce
let us with one accord.

1 Yea, let us come before his face
to give him thanks and praise :

In singing psalms unto his grace
let us be glad always.

3 For why ? the Lord he is no doubt,
a great and mighty God,

A King above all gods throughout,
in all the world abroad.

4 The secrets of the earth so deep,
and corners of the land,

The tops of hills that are so steep,
he hath them in his hand.

5 The sea and waters all are his,
for he the same hath wrought :

The earth and all that therein is
his hand hath made of nought.

6 Come let us bow and praise the Lord,
before him let us fall :

And kneel to him with one accord
the which hath made us all.

7 For why ? he is the Lord our God,
for us he doth provide :

We are his flock, he doth us feed ;
his sheep, and he our Guide.

8 To day if ye his voice will hear,
then harden not your heart :

As ye with grudging many a year
provok'd me in desert.

9 Whereas your fathers tempted me,
my power for to prove :

My wondrous works when they did see,
yet still they would me move.

10 Twice twenty years they did me grieve,
and I to them did say :

They err in heart, and not believe,
they have not known my way.

11 Wherefore I swear when that my wrath
was kindled in my brest ;

That they should never tread the path
to enter in my rest.

Cantate Domino. Psal. xcvi. 7. H.

*An exhortation both to the Jews and Gentiles to
praise God for his mercy, and this especially ought
to be referred to the kingdom of Christ.*

Sing ye with praise unto the Lord
new songs with joy and mirth :

Sing unto him with one accord,
all people on the earth.

2 Yea, sing unto the Lord, I say,
praise ye his holy Name :

Declare and shew from day to day
salvation by the same.

3 Among the heathen eke declare
his honour round about :

To shew his wonders do not spare
in all the world throughout.

4 For why ? the Lord is much of might,
and worthy praise alway :

And he is to be dread of right,
above all gods, I say.

5 For all the gods of heathen folk
are idols that will fade :

But yet our God he is the Lord
that hath the heavens made.

6 All praise and honour eke do dwell
for ay before his face :
Both power and might likewise excell
within his holy place.

7 Ascribe unto the Lord alway,
ye people of the world,
All might and worship eke, I say,
ascribe unto the Lord.

8 Ascribe unto the Lord also
the glory of his Name :
And eke into his courts do go
with gifts unto the same.

The second part.

9 Fall down and worship ye the Lord
within his temple bright :
Let all the people of the world
be fearful at his sight.

10 Tell all the world, Be not agast,
the Lord doth reign above :
Yea, he hath set the earth so fast,
that it can never move :

11 And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equity and right.

12 The heavens shall great joy begin,
the earth eke shall rejoyce :
The sea with all that is therein
shall shour and make a noise.

13 The field shall joy, and every thing
that springeth on the earth :
The wood and every tree shall sing
with gladness and with mirth.

14 Before the presence of the Lord,
and coming of his might :
When he shall justly judge the world,
and rule his folk with right.

Dominus regnavit. Psal. xcviij. 7. H.

David exhorteth all to rejoyce for the coming of the kingdom of Christ, dreadful to the rebels and idolaters, and joyful to the just, whom he exhorteth to innocency, to rejoycing, and thanksgiving.

THe Lord doth reign, whereat the earth
may joy with pleasant voice :
And eke the illes with joyful mirth
may triumph and rejoyce.

2 Both clouds and darknes eke do swell,
and round about him beat :
Yea, right and justice ever dwell
and bide about his seat.

3 Yea, fire and heat at once do run,
and go before his face :
Which shall his foes and enemies burn
abroad in every place,

4 His lightnings eke full bright did blaze,
and to the world appear :

Whereat the earth did look and gaze
with dread and deadly fear.

5 The hills like wax did melt in sight
and presence of the Lord :
They fled before that Rulers might,
which guideth all the world.

6 The heavens eke declare and show
his justice forth abroad,
That all the world may see and know
the glory of our God.

7 Confusion sure shall come to such
as worship idols vain :
And eke to those that glory much
dumb pictures to maintain.

8 For all the idols of the world,
which they as gods do call,
Shall feel the power of the Lord,
and down to him shall fall.

9 With joy shall Sion hear this thing,
and Juda shall rejoyce :
For at thy judgements they shall sing,
and make a pleasant noise.

10 That thou, O Lord, art set on high
in all the earth abroad :
And art exalted wondrously
above each other god.

11 All ye that love the Lord do this,
hate all things that are ill :
For he doth keep the souls of his
from such as would them spill.

12 And light doth spring up to the just,
with pleasure for his part :
Great joy with gladness, mirth and lust,
to them of upright heart.

13 Ye righteous in the Lord rejoyce,
his holiness proclaim :
Be thankful eke with heart and voice,
and mindful of the same.

Cantate Domino. Psal. xcviij. 7. H.

An earnest exhortation to all creatures to praise the Lord for his power, mercy, and fidelity in his promise by Christ, by whom he hath communicated his salvation to all nations.

O Sing ye now unto the Lord
a new and pleasant song :
For he hath wrought throughout the world
his wonders great and strong.

2 With his right hand full worthily
he doth his foes devour,
And get himself the victory
with his own arm and power.

3 The Lord doth make the people know
his saving health and might :
The Lord doth eke his justice show
in all the heathens sight.

4 His grace and truth to Israel
in mind he doth record :

That

That all the earth hath seen right well
the goodness of the Lord.

5 Be glad in him with joyful voice,
all people of the earth:

Give thanks to God, sing and rejoyce
to him with joy and mirth.

6 Upon the harp unto him sing,
give thanks to him with psalms:
Rejoyce before the Lord our King
with trumpets and with shalms.

7 Yea, let the sea with all therein
for joy both roar and swell:

The earth likewise let it begin,
with all that therein dwell.

8 And let the floods rejoyce their fills,
and clap their hands apace:
And eke the mountains and the hills,
before the Lord his face.

9 For he shall come to judge and try
the world and every wight:
And rule the people mightily
with justice and with right.

Dominus regnavit. Psal. xcix. J. H.

*He commendeth the power, equity, and excellency of
the kingdom of God, by Christ, or the Jews and
Gentiles, provoking them to magnifie the same, and
to serve the Lord, as the ancient fathers, Moses,
Aaron, and Samuel, who calling upon God were
heard in their prayers.*

The Lord doth reign, although at it
the people rage full fore:

Yea, he on cherubims doth sit,
though all the world do roar.

1 The Lord that doth in Sion dwell
is high and wondrous great:
Above all folk he doth excell,
and he aloft is set.

3 Let all men praise thy mighty Name,
for it is fearful sure:

And let them magnifie the same,
that holy is and pure.

4 The princely power of our King
doth love judgement and right:
Thou rightly rulest every thing
in Jacob, through thy might.

5 To praise the Lord our God devise,
all honour to him do:

Before his footstool worship him,
for he is holy too.

6 Moses, Aaron, and Samuel
as priests on him did call:
When they did pray he heard them well,
and gave them answer all.

7 Within the cloud to them he spake,
then did they labour still
To keep such laws as he did make,
and pointed them unfill.

8 O Lord our God, thou didst them hear,
and answeredst them again:

Thy mercy did on them appear,
their deeds didst not maintain.

9 O laud and praise our God and Lord
within his holy hill:

For why? our God throughout the world
is holy ever still.

Jubilare Deo. Psal. c. J. H.

*He exhorteth all men to serve the Lord, who hath
made us to enter into his courts and assemblies, to
praise his Name.*

All people that on earth do dwell,
sing to the Lord with cheerful voice:

2 Him serve with fear, his praise forth tell:
come ye before him and rejoyce.

3 The Lord ye know is God indeed,
without our aid he did us make:

We are his flock, he doth us feed;
and for his sheep he doth us take.

4 O enter then his gates with praise,
approach with joy his courts unto:
Praise, laud, and bleis his Name always;
for it is seemly so to do.

5 For why? the Lord our God is good,
his mercy is for ever sure:

His truth at all times firmly stood,
and shall from age to age endure.

Another of the same, by J. H.

IN God the Lord be glad and light,
praise him throughout the earth:

2 Serve him, and come before his sight
with singing and with mirth.

3 Know that the Lord our God he is,
he did us make and keep,

Not we our selves: for we are his
own flock and pasture-sheep.

4 O go into his gates always,
give thanks within the same:

Within his courts set forth his praise,
and laud his holy Name.

5 For why? the goodness of the Lord
for evermore doth reign:

From age to age throughout the world
his truth doth still remain.

Misericordiam. Psal. ci. N.

*David describeth what government he will observe in
his house and kingdom, by rooting out the wicked,
and cherishing the godly persons.*

I Mercy will and judgement sing,
O Lord God, unto thee:

- 2 And wisely do in perfect way,
until thou come to me:
And in the midst of my house walk
in pureness of my spirit:
- 3 And I no kind of wicked thing
will set before my sight.
I hate their works that fall away,
it shall not cleave to me:
- 4 From me shall part the froward heart,
none evil will I see.
- 5 Him will I 'stroy that slandereth
his neighbour privily:
The lofty heart I cannot bear,
nor him that looketh high.
- 6 Mine eyes shall be on them, within
the land that faithful be:
In perfect way who walketh, shall
be servant unto me.
- 7 I will no guileful person have
within my house to dwell:
And in my presence he shall not
remain that lies doth tell.
- 8 Betimes I will destroy even all
the wicked of the land:
That I may from Gods city cut
the wicked workers hand.

Domine, exaudi. Psal. cii. N.

It seemeth that this prayer was appointed to the faithful, to pray in the captivity of Babylon. A consolation for the building of the Church, whereof followeth the praise of God, to be published unto all posterities. The conversion of the Gentiles, and the stability of the Church.

- O** Hear my prayer, Lord, and let
my cry come unto thee:
- 2 In time of trouble do not hide
thy face away from me.
 - 3 Incline thine ear to me, make haste
to hear me when I call:
For as the smoke doth fade, so do
my days consume and fall.
 - 4 And as an heathen my bones are burnt,
my heart is smitten dead,
And withers like the grass, that I
forget to eat my bread.
 - 5 By reason of my groaning voice
my bones cleave to my skin:
 - 6 As pelican in wilderness,
such case now am I in.
- And as an owl in desert is,
lo, I am such an one:
- 7 I watch, and as a sparrow on
the house-top am alone.
 - 8 Lo, daily in reproachful wise
mine enemies do me scorn:
And they that do against me rage,
against me they have sworn.

- 9 Surely with ashes as with bread,
my hunger I have fill'd:
And mingled have my drink with tears
that from mine eyes have still'd.
- 10 Because of thy displeasure, Lord,
thy wrath and thy disdain:
For thou hast lifted me aloft,
and cast me down again.

- 11 The days wherein I pass my life,
are like the fleeting shade:
And I am with'red like the grass
that soon away doth fade.
- 12 But thou, O Lord, for ever dost
remain in steady place:
And thy remembrance ever doth
abide from race to race.

The second part.

- 13 Thou wilt arise, and mercy thou
to Sion wilt extend:
The time of mercy, now the time
foreset is come to end.
- 14 For even in the stones thereof
thy servants do delight:
And on the dust thereof they have
compassion in their spirit.
- 15 Then shall the heathen people fear
the Lords most holy Name:
And all the kings on earth shall dread
thy glory and thy fame.
- 16 Then when the Lord the mighty God
again shall Sion rear:
And then when he most nobly in
his glory shall appear.
- 17 To prayer of the desolate
when he himself shall bend:
When he shall not disdain unto
their prayers to attend.
- 18 This shall be written for the age
that after shall succeed:
The people yet uncreated
the Lords renown shall spread.
- 19 For he from his high sanctuary
hath looked down below:
And out of heaven hath the Lord
beheld the earth also.
- 20 That of the mourning captive he
might hear the woful cry:
And that he might deliver those
that damned are to die.
- 21 That they in Sion may declare
the Lords most holy Name:
And in Jerusalem set forth
the praises of the same:

22 Then when the people of the land
and kingdoms with accord
Shall be assembled for to do
their service to the Lord.

The third part.

23 My former force of strength he hath
abated in the way :
And shorter he did cut my days,
thus I therefore did say.

24 My God, in midst of all my days
now take me not away :
Thy years endure eternally,
from age to age for ay.

25 Thou the foundations of the earth
before all times hast laid :
And Lord, the heavens are the work
which thine own hands have made.

26 Yea, they shall perish and decay,
but thou shalt tarry still :
And they shall all in time wax old
even as a garment will.

27 Thou as a garment shalt them change,
and changed shall they be :
But thou dost still abide the same,
thy years do never flee.

28 The children of thy servants shall
continually endure :
And in thy sight their happy seed
for ever shall stand sure.

Benedic anima. Psal. ciii. T. S.

The prophet provoketh men and angels, and all creatures to praise the Lord for his fatherly mercies in deliverance of his people from evils, in his providence over all things, and in preservation of the faithful.

MY soul give laud unto the Lord,
my spirit shall do the same :

And all the secrets of my heart,
praise ye his holy Name.

2 Give thanks to God for all his gifts,
shew not thy self unkind :
And suffer not his benefits
to slip out of thy mind.

3 That gave thee pardon for thy faults,
and thee restor'd again,
For all thy weak and frail disease,
and heal'd thee of thy pain.

4 That did redeem thy life from death,
from which thou couldst not flee :
His mercy and compassion both
he did extend to thee.

5 That fill'd with goodness thy desire,
and did prolong thy youth :
Like as the eagle casts her bill,
whereby her age renew'eth.

6 The Lord with justice doth repay
all such as be oppress'd :
So that their sufferings and their wrongs
are turned to the best.

7 His ways and his commandments
to Moses he did show :
His counsels and his valiant acts
the Israelites did know.

8 The Lord is kind and merciful
when sinners do him grieve :
The slowest to conceive a wrath,
and readiest to forgive.

9 He chides not us continually,
though we be full of strife :
Nor keeps our faults in memory,
for all our sinful life.

10 Nor yet according to our sins
the Lord doth us regard :
Nor after our iniquities
he doth us not reward.

11 But as the space is wondrous great
'twixt earth and heaven above :
So is his goodness much more large
to them that do him love.

12 God doth remove our sins from us,
and our offences all.
As far as is the sun-rising
full distant from his fall.

The second part.

13 And look what pity parents dear
unto their children bear :
Like pity heareth God to such
as worship him in fear.

14 The Lord that made us knows our shape,
our mould and fashion just :
How weak and frail our nature is,
and how we be but dust.

15 And how the time of mortal men
is like the with'ring hay :
Or like the flower right fair in field,
that fades full soon away.

16 Whose gloss and beauty stormy winds
do utterly disgrace :
And make that after their assaults
such blossoms have no place.

17 But yet the goodness of the Lord
with his shall ever stand :
Their childrens children do receive
his righteousness at hand.

18 I mean, which keep his covenant
with all their whole desire :
And not forget to do the thing
that he doth them require.

19 The heavens high are made the seat
and footstool of the Lord :
And by his power imperial
he governs all the world.

30 Ye angels which are great in power,
praise ye and blese the Lord our God
Which to obey and do his will shew your can
immediately accord.

21 Ye noble hosts and ministers,
cease not to laud him still:
Which ready are to execute
his pleasure and his will.

22 Yea, all his works in every place,
praise ye his holy Name:
My heart, my mind, and eke my soul,
praise ye also the same.

Benedic, anima mea. Psalm cii. 11. 12.

A thanksgiving for the creation of the world, and
governance of the same; by Gods mirrourous pro-
vidence: also a prayer against the wicked, who are
occasions that God diminisheth his blessing.

MY soul, praise the Lord,
speak good of his Name,
O Lord our great God,
how dost thou appear,
So passing in glory,
that great is thy fame:
Honour and majestie
in thee shine most clear.

2 With light, as a robe,
thou hast thee beclad,
Whereby all the earth
thy greatness may see:
The heavens in such sort
thou also hast spread,
That it to a curtain
compared may be.

3 His chamber-beams lie
in the clouds full sure,
Which as his chariots,
are made him to bear:
And there with much swiftnesse
his course doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his spirits
as heralds to go:
And lightnings to serve
we see also prest:
His will to accomplish
they run to and fro,
To save or consume things,
as seemeth him best.

5 He groundeth the earth
so firmly and fast,
That it once to move
none shall have such power.

6 The deep a fair covering
for it made thou hast:
Which by his own nature
the hills would devour.

7 But at thy rebuke
the waters do flee:
And so give due place
thy word to obey.

At thy voice of thunder
so fearful they be:
That in their great raging
they haste soon away.

8 The mountains full high
they then up ascend:
If thou do but speak,
thy word they fulfill:
So likewise the valleys
most quickly descend,
Where thou them appointedst
remain they do still.

9 Their bounds thou hast set
how far they shall run:
So that in their rage
nor that pass they can
For God hath appointed
they shall not return
The earth to destroy more,
which made was for man.

The second part.

10 He sendeth the Springs
to strong streams or fairs,
Which run do full swift
among the huge hills.

11 Where both the wild asses
their thirst oft-times flake,
And beasts of the mountains
thereof drink their fill.

12 By these pleasant Springs
of fountains full faire,
The fowls of the air
abide shall and dwell:
Who moved by nature
to hop here and there,
Among the green branches
their songs shall excell.

13 The mountains to moist
the clouds he doth use:
The earth with his works
is wholly replete.

14 So as the brute cattle
he doth not refuse,
But grafs doth provide them,
and herb for mans meat.

15 Yea, bread, wine, and oyl,
he made for mans sake,
His face to refresh,
and heart to make strong.

16 The cedars of Liban
this great Lord did make:
Which trees he doth nourish
that grow up so long:

17 In these may birds build
and make there their nests:
In fir-trees the flocks
remain and abide.

18 The high hills are succours
for wild goats to rest:
And eke the rock stony
for conies to hide.

19 The moon then is set
her seasons to run:
The days from the nights
thereby to discern
And by the descending
allo of the sun,
The cold from heat always
thereby we do learn.

20 When darkness doth come
by Gods will and power,
Then creep forth do all
the beasts of the wood.

21 The lions range roaring
their prey to devour:
But yet it is thou, Lord,
which givest them food.

22 As soon as the sun
is up, they retire:
To couch in their dens
then are they full of life.

23 That man to his work may
as right doth require,
Till night come and call him
to take rest again.

The third psalm.

24 How sundry, O Lord,
are all thy works found
With wisdom full great
they are indeed wrought:
So that the whole world
of thy praise doth sound
And as for thy riches,
they pass all mens thought.

25 So is the great sea,
which large is and broad,
Where things that creep crawl
and beasts of each sort.

26 There both mighty ships sail
and some lie at rode:
The whale huge and monstrous
there also doth roide.

27 All things on thee wait,
thou dost them relieve:
And thou in due time
full well dost them feed.

28 Now when it doth please thee
the same for to give,
They gather full gladly
those things which they need.

Thou openest thy hand,
and they find such grace,
That they with good things
are filled we see.

29 But fore are they troubled
if thou turn thy face:
For if thou their breath take,
vile dust then they be.

30 Again, when thy Spirit
from thee doth proceed,
All things to appoint,
and what shall ensue:
Then are they created
as thou hast decreed:
And dost by thy goodness
the dry earth rewe.

31 The praise of the Lord
for ever shall last,
Who may in his works
by right well rejoyce.

32 His look can the earth make
to tremble full fast,
And likewise the mountains
to smoke at his voice.

33 To this Lord and God
sing will I always:
So long as I live,
my God praise will I.

34 Then am I most certain
my words shall him please:
I will rejoyce in him,
to him will I cry.

35 The sinners, O Lord,
consume in thine ire:
And eke the perverse
them root out with shame:
But as for my soul now,
let it still desire,
And say with the faithful
Praise ye the Lords Name.

Confitemini Dom. Psal. cv. N.

*He praiseth the singular goodness of God for choosing
a peculiar people to himself, never ceasing to do them
good even for his promise sake.*

Give praises unto God the Lord,
and call upon his Name:
Among the people eke declare
his works to spread his fame.

2 Sing ye unto the Lord, I say,
and sing unto him praise:
And talk of all his wondrous works
that he hath wrought always.

3 In honour of his holy Name
rejoyce with one accord:
And let the heart also rejoyce
of them that seek the Lord.

- 4 Seek ye the Lord, and seek the strength
of his eternal might:
And seek his face continually,
and presence of his sight.
- 5 The wondrous works which he hath done
keep still in mindful heart:
Ne let the judgements of his mouth
out of your mind depart.
- 6 Ye that of faithful Abraham
his servant are the seed:
Ye his elect, the children that
of Jacob do proceed.
- 7 For he, he only is, I say,
the mighty Lord our God:
And his most righteous judgements are
through all the earth abroad.
- 8 His promise and his covenant
which he hath made to his,
He hath remembered evermore
to thousands of degrees.

The second part.

- 9 The covenant which he hath made
with Abraham long ago,
And faithful oath which he hath sworn
to Isaac also:
- 10 And did confirm the same for law,
that Jacob should obey:
And for eternal covenant
to Israel for ay.
- 11 When thus he said, Lo, I to you
all Canaan land will give,
The lot of your inheritance,
wherein your seed shall live.
- 12 Although the number at that time
did very small appear:
Yea, very small, and in the land
they then but strangers were.
- 13 While yet they walk from land to land:
Without a sure abode:
And while from sundry kingdoms they
did wander all abroad.
- 14 And wrong at no oppressours hands
he suff' red them to take:
But even the great and mighty kings
reproved for their sake.
- 15 And thus he said, Touch ye not those
that mine appointed be:
Ne do the prophets any harm
that do pertain to me.
- 16 He call'd a dearth upon the land,
of bread he stroy'd the store:
But he against the time of need
had sent a man before.

The third part.

- 17 Even Joseph which had once been fold
to live a slave in wo:
Whose feet they hurt in rocks, whose soul
the irons pierc'd also.

- 18 Until the time came when his cause
was known apparently,
The mighty word of God the Lord
his faultless truth did try.

- 19 The king sent and delivered him
from prison where he was:
20 The ruler of the people then
did freely let him passe.
- 21 And over all his house he made
him lord to bear the sway:
And of his substance made him have
the rule and all the stay.
- 22 That he might to his will instruct
the princes of the land:
And wisdom to his ancleme men
might cause to understand.
- 23 Then into the Egyptian land
came Israel also:
And Jacob in the land of Ham
did live a stranger tho.
- 24 His people he exceedingly
in number made to grow:
And over all their enemies
in strength he made them grow.
- 25 Whose heart he turn'd, that they with hate
his people did increase:
And did his servants wrongfully
abuse with false deceit.

The fourth part.

- 26 His faithful servant Moses then,
and Aaron whom he chose,
He did command to go to them,
his message to disclose.
- 27 The wondrous message of his signs
among them he did show:
And wonders in the land of Ham
then did they work also.
- 28 Darknes he sent, and made it dark
in stead of brighter day:
And unto his commission
they did not disobey.
- 29 He turn'd their waters into blood,
he did their fishes slay:
30 Their land brought forth frogs even in the place
where their king Pharaoh lay.
- 31 He spake, and at his voice there came
great swarms of noy some flies:
And all the quarters of the land
were fill'd with crawling lice.
- 32 He gave them cold and stony hail
in stead of milder rain:
And fiery flames within their land
he sent unto their pain.
- 33 He smote their vines, and all their trees
whereon their figs did grow:
And all the trees within their coasts
down did he overthrow.

34 He spake, then caterpillers did
and grasshoppers abound:
35 Which ate the grass in all their land,
and fruit of all their ground.

The fifth part.

36 The first-begotten in their land
eke deadly did he smite: to rot
Yea, the beginning and first-fruit
of all their strength and might.
37 With gold and silver he them brought
from Egypt land to pass:
And in the number of their tribes
no feeble one there was.

38 Egypt was glad and joyful
when they did thence depart:
For terror and the fear of them
was fall'n upon their heart.

39 To shroud them from the parching heat,
a cloud he did display:
And fire he sent to give them light
when night had hid the day.

40 They asked, and he caused quails
to rain at their request:
And fully with the bread of heaven
their hunger he repress.

41 He opened the stony rock,
and waters gush'd out:
And eke the dry and parched ground
like rivers ran about.

42 For of his holy covenant
ay mindful was he tho:
Which to his servant Abraham
he plighted long ago.

43 He brought his people forth with might,
and his elect with joy:
Out of the cruel land where they
had liv'd in great annoy.

44 And of the heathen men he gave
to them the fruitful lands:
The labours of the people eke
they took into their hands.

45 That they his holy statutes might
observe for evermore,
And faithfully obey his laws:
praise ye the Lord therefore.

Confitemini Domino. Psal. cxi. N.

*The people dispersed under Antiochus, do magnify the
goodness of God among the heathen; and pray to
be gathered from among the heathen, that they
may praise his Name.*

Praise ye the Lord, for he is good,
his mercy dureth for ay:

1 Who can express his noble acts,
or all his praise display?

2 They blessed are that judgement keep,
and justly do away.

4 With favour of thy people, Lord
remember me, I pray:

And with thy saving health (O Lord)
vouchsafe to visit me:

5 That I the great felicity
of thine elect may see:
And with thy peoples joy I may
a joyful mind possess:
And may with thine inheritance
a glorying heart express.

6 Both we and eke our fathers all
have sinned every one:

We have committed wickedness,
and lowly we have done.

7 The wonders great which thou (O Lord)
hast done in Egypt land,
Our fathers though they saw them all,
yet did not understand:

Nor they thy mercies multitude
did keep in thankful mind:

But at the sea, yea the Red sea,
rebelled most unkind.

8 Nevertheless he saved them
for honour of his Name:

That he might make his power known,
and spread abroad his fame.

9 The Red sea he did then rebuke,
and forthwith it was d'nd:
And as in wilderness, so through
the deep he did them guide.

10 He sav'd them from the cruel hand
of their despiteful foe,

And from the enemies hand he did
deliver them also.

The second part.

11 The waters their oppressours whelm'd,
not one was left alive:

12 Then they believ'd his word, and praise
in song they did him give.

13 But by and by unthankfully
his works they clean forgot:

And for his counsel and his will
they did neglect to wait.

14 But lust'd in the wilderness
with fond and greedy lust:

And in the desert tempted God
the stay of all their trust.

15 And then their wanton minds desire
he suffred them to have:

But waiting Jeannets there withall
into their souls he gave.

16 Then when they lodg'd in their tents,
at Moses they did grutch:

Aaron the holy of the Lord
so did they envy much.

17 Therefore the earth did open wide,
and Dathan did devour:

And

And all Abrahams company
did cover in that hour.

18 In their assembly kindled was
the hot consuming fire:

And wafting flame did then burn up
the wicked in his ire.

19 Upon the hill of Horeb they
an idol-calf did frame:

And there the molten image they
did worship of the same.

20 Into the likenesse of a calf
which feedeth on the grass

Thus they their glory turn'd, and all
their honour did deface:

21 And God their onely Saviour
unkindly they forsooke:

Which many great and mighty things
in Egypt land had wrought:

The third part.

22 And in the land of Ham for them
most wondrous works had done.

And by the Red sea dreadful things
performed long ago.

23 Therefore for their fo shewing them
forgetful and unkind

To bring destruction on them all
he purpos'd in his mind:

Had not his chosen Moles stood
before him in the break:

To turn his wrath, lest he on them
with slaughter should him wreak:

24 They did despite the pleasant land
that he beight to give:

Yea, and the words that he had spoke
they did no whit believe.

25 But in their tents with grudging heart
they wickedly repin'd:

Nor to the voice of God the Lord
they gave an hearkning mind:

26 Therefore against them lifted he
his strong revenging hand.

Them to destroy in wilderness
e're they should see the land:

27 And to destroy their seed among
the nations with his rod:

And through the countreys of the world
to scatter them abroad:

28 To Baal-peor then they did
adjoyn themselves also:

And ate the off-rings of the dead;
so they forsook him tho.

29 Thus with their own inventions
his wrath they did provoke:

And in his fore enkindled wrath
the plague upon them broke.

30 But Phineas stood up with zeal
the sinners vile to slay:

And judgement he did execute
and then the plague did slay:

The fourth part.

31 It was imputed unto him
for righteounesse that day:

And from thenceforth so counted is
from race to race, I say:

32 At waterside of Meribah
they did him angry make:

Yea, so far forth, that Moles was
then punish't for their sake:

33 Because they vex't his spirit so fore,
that in impatient heat

His lips spake unadvisedly,
his fervour was so great:

34 Nor as the Lord commanded them,
they slew the people those:

35 But were among the heathen mix'd,
and learn'd their works also:

36 And did their idols serve, which were
their ruine and decay:

37 To send their sons and daughters they
did offer up and slay:

38 Yea, with unkindly murdering knife
the guiltles blood they spilt:

Yea, their own sons and daughters blood
without all cause of guilt.

Whom they to Canaan idols then
offred with wicked hand:

And so with blood of innocents
defiled was the land:

39 Thus were they stain'd with the works
of their own filthy way:

And with their own inventions
a whoring they did say:

40 Therefore again't his people was
the Lords wrath kindled fore:

And even his own inheritance
he did abhor therefore:

41 Into the hands of heathen men
he gave them for a prey:

And made their foes their lords, whom they
were forced to obey:

The fifth part.

42 Yea, and their hateful enemies
opprest them in the land:

And they were humbly made to stoop
as subjects to their hand:

43 Full oftentimes from thrall had he
delivered them before:

But with their counsels they to wrath
provok'd him evermore:

Therefore they by their wickedness
were brought full low to lie:

44 Yet when he saw them in distress,
he hearkned to their cry:

45 He call'd to mind his covenant
which he to them had sworn
And by his mercies multitude
repented him also of fear.

46 And favour he shew'd unto him
before the sight of those
That led them captive from their land
when e'er it they were their foes.

47 Save us, O Lord, that are of God,
save us, O Lord, we pray
And from among the heathen folk
Lord, gather us away.

48 That we may spread the noble praise
of thy most holy Name
That we may glory in thy praise
and sounding of thy name.

49 The Lord the God of Israel
be blest for evermore
Let all the people say, Amen,
praise ye the Lord therefore.

Confitebor Dom. Psal. cxvi. W. K.

David, when he was in distress, and
gathered unto him, singing thanks therefore,
who by sinners' prosperity and adversity, bringeth
men unto him; therefore as the righteous there-
at rejoice, so shall the wicked there, mourn
stopped.

Give thanks unto the Lord our God,
for gracious is he
And that his mercy hath no end
all mortal men may see.

2 Such as the Lord redeemed hath
with thanks shall praise his Name
And shew how they from foes were freed,
and how he wrought the same.

3 He gather'd them forth of the lands
that lay so far about:
From east to west, from north to south
his hand did find them out.

4 They wandered in the wilderness,
and strayed from the way,
And found no city where to dwell,
that serve might for their stay.

5 Whose thirst and hunger was so great
in these deserts so void:
That faintness did them sore assault,
and eke their souls annoy'd.

6 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.

7 And by that way which was most right
he led them like a guide:
That they might to a city go,
and there also abide.

8 Let men therefore before the Lord
confess his goodness then:
And shew the wonders that he doth
before the sons of men.

And shew the wonders that he doth
before the sons of men.

9 For he the empty soul doth fill,
whom thirst had made to pine:
The hungry soul with goodness fills,
and did them eke acquaint.

10 Such as do dwell in darkness deep,
where they on death do wait:
Fast bound to such troublous forms
as iron chains doth bear.

The second part.

11 For that against the Lord's own words
they sought to rebel:
Esteeming light his counsel high,
which doth so far excel.

12 But when he humbled them full low,
they then fell down with grief:
And none was found so much to help,
whereby to get relief.

13 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.

14 For he from darkness out them brought,
and from death's dreadful shade:
Bursting with force the iron bands,
which them before did hide.

15 Let men therefore before the Lord
confess his kindness then:
And shew the wonders that he doth
before the sons of men.

16 For he threw down the gates of brass,
and brake them with strong hand:
The iron bars he smote in two,
nothing could him withstand.

17 The foolish folk great plagues do feel,
and cannot from them wend:
But heap on more to those they have,
because they do offend.

18 Their soul so much did loathe all meat,
that none they could abide:
Whereby death had them almost caught,
as they full truly tri'd.

19 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.

20 For then he sent to them his word,
which health did soon restore:
And brought them from those dangers deep
wherein they were before.

The third part.

21 Let men therefore before the Lord
confess his kindness then:
And shew the wonders that he doth
before the sons of men.

22 And

22 And let them offer sacrifice
with thanks, and also fear:
And speak of all his wondrous works
with glad and joyful cheer.
23 Such as in ships and brittle barks
into the seas descend,
Their merchandise through fearfull sounds
to compass and to end:
24 Those men are forced to be hold
the Lords works, what they be shew
And in the dangerous deep, the same:
most marvellous they see.
25 For at his word the stormy wind
arise in a rage,
And stirreth up the surges so
as nought can them allwage.
26 Then are they lifted up so high,
the clouds they seem to gain:
And plunging down the depth untill
their souls consume with pain.
27 And like a drunkard to and fro
now here now there they reel,
As men with fear of wit bereft,
or had of sense no feel.
28 Then did they cry in their distress
unto the Lord for aid:
Who did remove their troublous state,
according as they pray'd.
29 For with his word the Lord doth make
the sturdy storms to cease:
So that the great waves from their rage
are brought to rest and peace.
30 Then are men glad when rest is come,
which they so much did crave:
And are by him in haven brought,
which they so fain would have.

The fourth part.

31 Let men therefore before the Lord
confess his kindness then:
And shew the wonders that he doth
before the sons of men.
32 Let them in presence of the folk
with praise extol his Name:
And where the elders do convent,
there let them do the same.
33 For running floods to dry deserts
he doth oft change and turn:
And drieth up as it were dust
the springing well and bourn.
34 A fruitful land which pleasures deckt
full barren doth he make:
When on their sins that dwell therein
he doth just vengeance take.
35 Again the wilderness full rude
he maketh fruit to bear:
With pleasant springs of waters clear,
though none before were there.

36 Wherein such hungry souls are fed
as he doth freely chuse:
That they a city may therein build
to dwell in for their use.
37 That they may sow their pleasant land,
and vineyards also plant:
To yield them fruits of such increase,
as none may seem to want.
38 They multiply exceedingly,
the Lord doth bleis them so:
Who doth also the brute beasts make
by numbers great to grow.
39 But when the faithfull are low brought
by the oppressours flour,
And minish do through many plagues
that compass them about:
40 Then doth he princes bring to shame
which did them sore oppress,
And likewise causeth them to err
within the wilderness.
41 But yet the poor he raiseth up
out of his troubles deep:
And oft-times doth his train augment,
much like a flock of sheep.
42 The righteous shall behold this sight,
and also much rejoyce:
Whereas the wicked and perverse
with grief shall stop their voice.
43 But who is wise, that now full well
he may these things record?
For certainly such shall perceive
the kindness of the Lord.

Paratum cor. psalm. cviii. de H.

David with heart and voice praiseth the Lord, and as-
sureth himself of the promises of God, concerning
his kingdom over Israel, and his power against
other nations; who though he seem to forsake us
for a time, yet he abides in the east with cisterns
our enemies.

O God, my heart prepared is,
and eke my tongue is so:
I will advance my voice in song,
and giving praise also.
2 Awake my viol and my harp
sweet melody to make:
And in the morning Thy self
right early will awake.
3 By me among the people, Lord,
still praised shalt thou be:
And I among the heathen folk
will sing, O Lord, to thee.
4 Because thy mercy, Lord, is great
above the heavens high:
And eke thy truth doth reach the clouds
within the lofty sky.
5 Above the starry heavens high
exalt thy self, O God:

And, Lord, display upon the earth
thy glory all abroad.

6 That thy dearly beloved may
be set at liberty:

Help, O my God, with thy right hand,
and hearken unto me.

7 God in his holiness hath spoke,
wherefore my joys abound:

Sichem I will divide, and mete
the vale of Succoth-ground.

8 And Gilead shall be mine own,
Manasse mine shall be:

My head-strength, Ephraim; and law
shall Judah give for me:

9 Moab my wall-pole, and my shoe
on Edom will I throw:

Upon the land of Palestine
in triumph, will I go:

10 Who shall into the city strong
be guide to conduct me?

Or how, by whom to Edom land
conveyed shall I be?

11 Is it not thou, O Lord, which late
hast us forsaken quite?

And thou, O Lord, which with our hosts
didst not go forth to fight?

12 Give us, O Lord, thy saving aid
when troubles do assail:

For all the help of man is vain,
and can no whit avail.

13 Through God we shall do valiant acts,
and worthy of renown:

He shall subdue our enemies,
yea, he shall tread them down.

Deus, laudem tuam. Psal. cix. A.

David being falsely accused by Sams flatterers, pray-
eth God to help him against his enemies, who re-
present Judas the traitor unto Jesus Christ, and
all like enemies of the children of God.

IN speechless silence do not hold
O God, thy tongue always:

O God, even thou, I say, that art
the God of all my praise.

2 The wicked and the guileful mouth
on me disclosed be:

And they with false and lying tongues
have spoken unto me.

3 They did beset me round about
with words of hateful spite:

Without all cause of my defence,
against me they did fight:

4 For my good will they were my foes,
but then gan't to pray:

5 My good with ill, my friendliness
with hate they did repay.

6 Set thou the wicked over him
to have the upper hand:

At his right hand he suffer thou
his hateful foe to stand:

7 When he is judged, let him then
condemned be therein:

And let the prayer that he makes
be turned into sin.

8 Few be his days, his charge also
let thou another take:

9 His children be fatherless, and
his wife a widow make:

10 Let his off-spring be vagabonds,
to beg and seek their bread:

Wandering out of the wasted place
where erst they have been fed.

11 Let coverous excoitioners
catch all his goods and store:

And let the stranger spoil the fruit
of all his toil before.

12 Let there be none to pity him,
let there be none at all:

That on his children fatherless
will let their mercy fall.

The second part.

13 And so let his posterity
for ever be destroyed:

Their name cut blotted in the age
that after shall succeed.

14 Let not his fathers wickedness
from Gods remembrance fall:

And let not thou his mothers sin
be done away at all.

15 But in the presence of the Lord
let them remain for ay:

That from the earth their memory
he may cut clean away.

16 Sith mercy he forgot to shew,
but did pursue with spite:

The troubled man, and sought to slay
the weak hearted wight.

17 As he did cursing love, it shall
betide unto him so:

And as he did not blessing love,
it shall be far him fro.

18 As he with cursing glad himself,
so it like water shall

Into his bowels, and like oyl
into his bones befall.

19 As garment let it be to him,
to cover him for ay:

And as a girdle where with he
shall girded be alway.

20 Lo, let the same be from the Lord
the guerdon of my foe:

Yea, and of those that evil speak
against my soul also.

21 But thou, O Lord, that art my God,
deal thou, I say, With me.

After

After thy Name, deliver me
for good thy mercies be
22 Because in depth of great distress
I needy am and poor
And eke within my pained breast
my heart is wounded sore.

The third part.

23 Even so do I depart away
as doth declining shade
And as the grasshopper, so I
am shaken off and fade.
24 With fasting long from needful food
enfeebled are my knees:
And all her fatness hath my flesh
enforced been to leave.
25 And also a vile reproach
to them am made to be:
And they that did upon me look
did shake their heads at me.
26 But thou, O Lord, that art my God,
mine aid and succour be:
According to thy mercy, Lord,
save and deliver me.

27 And they shall know thereby, that this
(Lord) is thy mighty hand:
And that thou, thou hast done it, Lord,
so shall they understand.
28 Although they curse with spite, yet thou
shalt bless with loving voice:
They shall arise and come to shame:
thy servant shall rejoyce.
29 Let them be clothed all with shame
that enemies are to me:
And with confusion as a cloke
eke covered let them be.
30 But greatly I will with my mouth
give thanks unto the Lord:
And I among the multitude
his praises will record.
31 For he with help of his right hand
will stand the poor man by.
To save him from the man that would
condemn his soul to die.

Dixit Dominus. Psal. cx. N.

David propheseth of the power and everlasting king-
dom of Christ, and of the priesthood, which should
put an end to the priesthood of Levi.

The Lord did say unto my Lord
sit thou on my right hand,
Till I have made thy foes a stool
whereon thy feet shall stand.
2 The Lord shall out of Sion send
the sceptre of thy might:
Amid thy mortal foes be thou
the Ruler in thy sight.

3 And in the day on which thy reign
and power they shall see,
Then hereby free, will-offerings shall
the people offer thee.
Yea, with an holy worshipping
then shall they offer all:
Thy births dew is the dew that doth
from womb of morning fall.
4 The Lord hath sworn, and never will
repent what he doth say:
By th' order of Melchisedech
thou art a Priest for ay.
5 The Lord thy God, on thy right hand
that standeth for thy stay,
Shall wound for thee the stately kings
upon his wrathful day.
6 The heathen he shall judge, and fill
the place with bodies dead:
And over divers countreys shall
in sunder smite the head.
7 And he shall drink out of the brook
that runneth in the way:
Wherefore he shall lift up on high
his royal head that day.

Confitebor tibi, Psal. cx. N.

He giveth thanks to the Lord for his marvellous works
towards his Church, and declareth wherein was
wisdom and right knowledge, confitebor

With heart I do accord
To praise and laud the Lord,
In presence of the just.
2 For great his works are found,
To search them such are bound
As do him love and trust.
3 His works are glorious,
Also his righteousness
It doth endure for ever.
4 His wondrous works he would
We still remember should,
His mercy faileth never.
5 Such as to him love bear,
A portion full fair
He hath up for them laid:
For this they shall well find,
He will them have in mind,
And keep them as he said.
6 For he did not disdain
His works to shew them plain,
By lightnings and by thunders:
When he the heathens land
Did give into their hand
Where they beheld his wonders.
7 Of all his works enuoth
Both judgement, right, and truth,
Whereto his statutes tend:
8 They are decreed sure
For ever to endure
Which equity doth end.

Redemption he gave
His people for to save.

9 And made us required
His promise not to fail,
But always to prevail.

His holy Name be feared.

10 Whoso with brains full can
True wisdom would attain.

The Lord fear, and obey
Such as his laws do keep.

Shall knowledge have full deep.
His praise shall last for ay.

Beatus vir. Psal. cxii. W. K.

He praiseth the felicity of them that fear God, & condemneth the cursed state of the contemners of God.

THe man is blest that God doth fear,
And that his law doth love indeed:

1 His seed on earth God will appear,
And blest such as from him proceed.

3 His house with good he will fulfill,
His righteousness endure shall still.

4 Unto the righteous doth arise
In trouble joy, in darkness light.

Compassion is in his eyes,
And mercy always in his sight.

Yea, he will ever such to lend,
He doth by judgement things depend.

6 And surely such shall never fall,
For in remembrance had is he.

7 No tidings ill can make him quail,
Who in the Lord true hope doth see.

8 His heart is firm, his fear shall be,
For he shall see his foes down lie.

9 He did well for the poor provide,
His righteousness shall hold him main.

And his estate with praise abide,
Though that the wicked man disdain.

10 Yea, gnash his teeth that shall he,
And so consume his state to see.

Laudato pueri. Psal. cxiii. W. K.

An exhortation to praise the Lord for his providence, in that contrary to the course of nature he worketh in his Church.

YE children which do love the Lord,
Praise ye his Name with one accord.

2 Yea, blessed be always his Name,
Who from the rising of the sun.

Till it return where it begun,
Is to be praised with great fame.

4 The Lord all people doth surround,
As for his glory we may count.

Above the heavens high to be,
With God the Lord who may compare.

Whose dwellings in the heavens are,
Of such great power and force is he.

6 He doth abase himself, we know,
Things to behold both here below.

And also in heaven above,
The needy out of dust he draws.

7 And eke the poor which help none saw,
His onely mercy did him move.

8 And so him set in high degree
With princes of great dignity.

That rule his people with great fame,
9 The barren he doth make to bear.

And with great joy he is sent to rear,
Therefore praise ye his holy Name.

In exitu Israel. Psal. cxiv. W. W.

Israel's deliverie out of Egypt, with remembrance of Gods great mercies towards his children, and of our unthankfulness for the same.

WHen Israel by Gods address
From Pharaohs land was bent to pass.

And Jacobs house the strangers left,
and in the same train went he.

2 In Judah God his glory shew'd,
his holiness most bright:

So did the Israelites declare
his kingdom, power, and might.

3 The sea it saw, and suddenly
as all amaz'd did flee.

The roaring streams of Jordans flood
recoyled backwardly.

4 As rams afraid, the mountains skip,
their strength did them forsake:

And as the silly trembling lambs,
their tops did beat and shake.

5 What ail'd thee sea, as all amaz'd,
so suddenly to flee?

Ye rolling waves of Jordans flood,
why ran ye backwardly?

6 Why shook ye hills, as rams afraid,
why did your strength forsake?

Why did your tops, as trembling lambs,
for fear quiver and quake?

7 O earth, confess thy sovereign Lord,
and dread his mighty hand.

Before the face of Jacobs God
fear ye both sea and land.

8 I mean the God, which from hard rocks
doth cause main floods to appear.

And from the stony flint doth cause
gush out the fountains clear.

Non nobis. Dominus. Psal. cxv. W. T.

The faithful oppressed by idolaters, promising that they will be mindful of so great a benefit, if it would please God to hear their prayers, and deliver them by his omnipotens power.

Not unto us, Lord, not to us,
but to thy Name give praise,

Both

Both for thy mercy and thy truth
that are in thee always.

2 Why shall the heathen ~~to~~ ^{for} say,
Where is their God become?

3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols silver are and gold,
works of mens hands they be.

5 They have a mouth, and do not speak;
and eyes, and do not see:

6 And they have ears joynd to their heads;
and do not hear at all:

And noses eke they formed have,
and do not smell withall.

7 And hands they have, and handle not;
and feet, and do not go:

A throat they have, yet through the same
they make no found to blow.

8 Those that make them are like to them,
and those whose trust they be.

9 O Israel trust in the Lord,
their help and shield is he.

10 O Aarons house trust in the Lord,
their help and shield is he:

11 Trust ye the Lord that fear the Lord,
their help and shield is he.

12 The Lord hath mindful been of us,
and will us blest also:

On Israel and on Aarons house
his blessings he will show.

13 Them that be fearers of the Lord,
the Lord will blest them all:

Even he will blest them every one,
the great and eke the small.

14 To you (I say) the living Lord
will multiply his grace:

To you and to the children that
shall follow of your race.

15 Ye are the blessed of the Lord,
even of the Lord, I say:
Which both the heaven and the earth
hath made and set in stay.

16 The heavens, yea, the heavens high
belong unto the Lord.

The earth unto the sons of men
he gave of free accord.

17 They that be dead do not with praise
set forth the Lords renown:

Nor any that into the place
of silence do go down.

18 But we will praise the Lord our God
from henceforth and for ay:

Sound ye the praises of the Lord,
praise ye the Lord, I say.

Dilexi quoniam. Psal. cxvi. N.

David being in great danger of Saul in the desert of Maon, perceiving the great and infirmable love of

God toward him, and his great mercies, & professeth that he will be thankfull for the same.

I Love the Lord, because my voice
and prayer heard hath he.

2 When in my days I call'd on him,
he bow'd his ear to me.

3 Even when the snares of cruel death
about beset me round:

When pains of hell me clought, and when
I wo and sorrow found:

4 Upon the Name of God my Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.

5 The Lord is very merciful,
and just he is also:

And in our God compassion
doth plentifully flow.

6 The Lord in safety doth preserve
all those that simple be:

I was in woful misery,
and he delivered me.

7 And now my soul, for thou art safe,
return unto thy rest:

For largely, lo, the Lord to thee
his bounty hath exprest.

8 Because thou hast delivered
my soul from deadly thrall:

My moistned eyes from mournful tears,
my sliding feet from fall:

9 Before the Lord I in the land
of life will walk therefore.

10 I did believe, therefore I spake,
for I was troubled sore.

The second part.

11 I said in my distress and fear,
that all men liars bee:

12 What shall I pay the Lord for all
his benefits to me?

13 The whole sum up of saving health
I thankfully will take:

And on the Lords Name I will call
when I my prayer make.

14 I to the Lord will pay the vows
that I to him beought:

Yea, even at this present time
in all his peoples fight.

15 Right dear and precious in his sight
the Lord doth ay esteem
The death of all his holy ones,
whatever men do deem.

16 Thy servant, Lord, thy servant lo,
I do my self confels,

Son of thy hand-maid: thou hast broke
the bonds of my distress.

17 And I will offer up to thee
a sacrifice of praise:

And I will call upon the Name
of God the Lord always.

18 I to the Lord will pay the vows
that I have him beghit.

Yea, even at this present time
in all his peoples sight.

19 Yea, in the courts of Gods own house,
and in the midst of thee.

O thou Jerusalem, I say,
wherefore the Lord praise ye.

Laudate Dominum. Psal. cxvii. N.

He exhorteth the Gentiles to praise God, because
he hath accomplished as well as shewd us to the
few, the promise of life everlasting by Jesus
Christ.

O All ye nations of the world
praise ye the Lord always:

And all ye people every where
set forth his noble praise.

2 For great his kindness is to us,
his truth endures for ay.

Wherefore praise ye the Lord our God,
praise ye the Lord, I say.

Confitemini. Psal. cxviii. N.

David rejected of Saul and of the people, at the time
appointed obtained the Kingdom, for which he
biddeth all men that fear the Lord to be thankful:
under whose person Christ is lively set forth, who
should be of his people rejected.

O Give ye thanks unto the Lord,
for gracious is he.

Because his mercy doth endure
for ever towards thee.

3 Let Israel confess and say,
His mercy dures for ay.

3 Now let the house of Aaron say,
His mercy dures for ay.

4 Let all that fear the Lord our God,
even now confess and say.

The mercy of the Lord our God
endureth still for ay.

5 In trouble and in heaviness
unto the Lord I cri'd:

Which lovingly heard me at large,
my suit was not denied.

6 The Lord himself is on my side,
I will not stand in doubt.

Nor fear what man can do to me,
when God stands me about.

7 The Lord doth take my part with them
that help to succour me:

Therefore I shall see my desire
upon mine enemy.

8 Better it is to trust in God,
then in mans mortal seed:

9 Or to put confidence in kings
or princes in our need.

10 All nations have inclosed me,
and compassed me round:

But in the Name of God shall I
mine enemies confound.

11 They kept me in on every side,
they kept me in, I say:

But in the Lords most mighty Name
I shall work their decay.

12 They came about me all like bees,
but yet in the Lords Name

I quencht their thorns that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me:
that I indeed might fall:

But through the Lord I found such help,
that they were vanquish'd all.

14 The Lord is my defence and strength,
my joy, my mirth, my long:

He is become for me indeed
a Saviour most strong.

15 The right hand of the Lord our God
doth bring to pass great things:

He causeth voice of joy and health
in righteous mens dwellings.

16 The right hand of the Lord doth bring
most mighty things to pass:

His hand hath the preeminence,
his force is as it was.

17 I shall not die, but ever live
to utter and declare

The Lord his might and wondrous power,
his works, and what they are.

18 The Lord himself hath chastened
and hath corrected me:

But hath not given me over yet
to death, as ye may see.

19 Set open unto me the gates
of truth and righteousness:

That I may enter into them
the Lords praise to express.

20 This is the gate even of the Lord,
which shall not be shut.

But good and righteous men alway
shall enter into it.

The third part.

21 I will give thanks to thee, O Lord,
because thou hast heard me,

And art become most lovingly
a Saviour unto me.

22 The stone which ere this time among
the builders was refused,

Is now become the corner-stone,
and chiefly to be used.

23 This was the mighty work of God,
this was the Lords own fact:

And

And it is marvellous to behold
with eyes that noble act.
24 This is the joyful day indeed,
which God himſelf hath wrought:
Let us be glad and joy therein
in heart, in mind, in thought.

25 Now help us, Lord, and proſper us,
we wiſh with one accord:
26 Bleſſed is he that comes to us
in the Name of the Lord.
27 God is the Lord that ſhews us light,
bind ye therefore with cord
Your ſacrifice to the altar,
and give thanks to the Lord.
28 Thou art my God, I will confeſs,
and render thanks to thee:
Thou art my God, and I will praiſe
thy mercy towards me.
29 O give ye thanks unto the Lord,
for gracious is he:
Becauſe his mercy doth endure
for ever towards me.

Beati immaculati. Pſal. cxix. W.W.

*The prophet wonderfully commendeth Gods law,
wherein he cannot ſatiate himſelf, nor expreſs ſuf-
ficiently his affection thereunto, adding notable
complaints and conſolations meet for the faithful
to have both in heart and voice. In the Hebrew,
every eight verſes begin with one letter of the al-
phabet.*

Bleſſed are they that perfect are,
and pure in mind and heart:
Whoſe lives and converſations
from Gods laws never ſtate.
2 Bleſſed are they that give themſelves
his ſtatutes to obſerve:
Seeking the Lord with all their heart,
and never from him ſwerve.
3 Doubtleſſ ſuch men go not aſtray,
nor do no wicked thing,
Which ſtedfaſtly walk in his way
without any wandring.
4 It is thy will and commandment,
that with attentive heed
Thy Noble and divine precepts
we learn and keep indeed.
5 O would to God it might thee pleaſe
my ways ſo to addreſs,
That I might both in heart and voice
thy laws keep and confeſs!
9 So ſhould no ſhame my life attraint,
whilſt I thus ſet mine eyes,
And bend my mind always to muſe
on thy ſacred decrees.
7 Then will I praiſe with upright heart,
and magnifie thy Name,

When I ſhall learn thy judgements juſt,
and like wiſe prove the ſame.
8 And wholly will I give my ſelf
to keep thy laws moſt right:
Forſake me not for ever, Lord,
but ſhew thy grace and might.

BETH. The ſecond part.

9 By what means may a young man beſt
his life learn to amend?
If that he mark and keep thy word,
and therein his time ſpend.
10 Unfeignedly I have thee ſought,
and thus ſeeking abide:
O never ſuffer me, O Lord,
from thy precepts to ſlide.
11 Within my heart and ſecret thoughts
thy words I have hid ſtill:
That I might not at any time
offend thy godly will.
12 We magnifie thy Name, O Lord,
and praiſe thee evermore:
Thy ſtatutes of moſt worthy fame,
O Lord, teach me therefore.

13 My lips have never ceaſt to preach
and publiſh day and night,
The judgements all which did proceed
from thy mouth full of might.
14 Thy teſtimonies and thy ways
pleaſe me no leſs indeed
Then all the treaſures of the earth,
which worldlings make their meed.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talk:
As at a mark, ſo will I aim
thy ways how I may walk.
16 My onely joy ſhall be ſo fixt,
and on thy laws ſo ſet:
That nothing can me ſo far blind,
that I thy words forget.

GIMEL. The third part.

17 Grant to thy ſervant now ſuch grace
as may my life prolong:
Thy holy word then will I keep
both in my heart and tongue.
18 Mine eyes which were dim and ſhut up,
ſo open and make bright:
That of thy law and marvellous works
I may have the clear ſight.
19 I am a ſtranger in this earth,
wandring now here now there:
Thy word therefore to me diſcloſe
my footſteps for to clear.
20 My ſoul is raviſht with deſire,
and never is at reſt:
But ſeeks to know thy judgements high,
and what may pleaſe thee beſt.

21 The proud men and malicious
thou haſt deſtroy'd each one:
And curſed are ſuch as do not
thy helſs attend upon.

22 Lord, turn from me rebuke and ſhame
which wicked men comſpire:

For I have kept thy covenants
with zeal as hot as fire.

23 The princes great in counſel ſat,
and did againſt me ſpeak:

But then thy ſervant thought how he
thy ſtatutes might not break.

24 For why? thy covenants are my joy,
and my hearts great ſolace:

They ſerve in ſtead of counſellers
my matters for to paſs.

DALETH. The fourth part.

25 I am, alas, as brought to grave,
and almoſt turn'd to duſt:

Reſtore therefore my life again,
as thy promiſe is juſt.

26 My ways when I acknowledged,
with mercy thou diſt hear:

Hear now eſtſoon, and me inſtruct
thy laws to love and fear.

27 Teach me once thoroughly for to know
thy precepts and thy lore:

Thy works then will I meditate,
and lay them up in ſtore.

28 My ſoul I feel ſo ſore oppreſt,
that it melteth for grief:

According to thy word there ſore
haſte, Lord, to ſend relief.

29 From lying and deceitful lips
let thy grace me defend:

And that I may learn thee to love,
thy holy law me ſend.

30 The way of truth both ſtraight and ſure
I have choſen and found:

I ſet thy judgements me before,
which keep me ſafe and ſound.

31 Since then, O Lord, I ſore d my ſelf
thy covenants to embrace:

Let me therefore have no rebuke
nor check in any caſe.

32 Then will I run with joyful cheer
where thy word doth me call:

When thou haſt ſet my heart at large,
and rid me out of thrall.

HE. The fifth part.

33 Inſtruct me, Lord, in the right trade
of thy ſtatutes divine:

And it to keep even to the end
my heart will I incline.

34 Grant me the knowledge of thy law,
and I ſhall it obey:

With heart and mind and all my might
I will it keep, I ſay.

35 In the right paths of thy precepts
guide me, Lord, I require:

None other pleaſure do I wiſh,
nor greater thing deſire.

36 Incline my heart thy laws to keep,
and covenants to embrace:

And from all filthy avarice,
Lord, ſhield me with thy grace.

37 From vain deſires and worldly luſts
turn back mine eyes and ſight:

Give me the ſpirit of life and power
to walk thy ways aright.

38 Confirm thy gracious promiſe, Lord,
which thou haſt made to me,

Which am thy ſervant, and do love
and fear nothing but thee.

39 Reproach and ſhame which I ſo fear,
from me, O Lord, expell:

For thou doſt judge with equity,
and therein doſt excell.

40 Behold, my hearts deſire is bent
thy laws to keep for ay:

Lord, ſtrengthen me ſo with thy grace
that it perform I may.

VAU. The ſixth part.

41 Thy mercies great and manifold
let me obtain, O Lord:

Thy ſaving health let me enjoy,
according to thy word.

42 So ſhall I ſtop the ſlandrous mouths
of lewd men and unjuſt:

For in thy faithful promiſes
ſtands my comfort and truſt.

43 The word of truth within my mouth
let ever ſtill be preſt:

For in thy judgements wonderful
my hope doth ſtand and reſt.

44 And whil'ſt that breath within my breaſt
doth natural life preſerve,

Yea, till this world ſhall be diſſolv'd,
thy law will I obſerve.

45 So walk will I as ſet at large,
and made free from all dread:

Be cauſe I ſought how for to keep
thy precepts and thy read.

46 Thy noble acts I will deſcribe,
as things of moſt great fame:

Even before kings I will them blaze,
and ſhrink no whit for ſhame.

47 I will rejoyce then to obey
thy worthy helſs and will:

Which evermore I have lov'd beſt,
and ſo will love them ſtill.

48 My hands I will lift to thy laws
which I have dearly sought:
And practise thy commandments
in will, in deed, in thought.

Z A I N. The seventh part.

49 Thy promise which thou mad'st to me
thy servant, Lord, remember:
For therein have I put my trust
and confidence for ever.
50 It is my comfort and my joy
when troubles me assail:
For were my life not by thy word,
my life would soon me fail.

51 The proud and such as God contemn
still made of me a scorn:
Yet would I not thy law forsake,
as he that were forlorn:
52 But call'd to mind, Lord, thy great works
shew'd to our fathers old:
Whereby I felt the joy firmount
my grief an hundred-fold.

53 But yet, alas, for fear I quake,
seeing how wicked men
Thy law forsook, and did procure
thy judgements who knows when?
54 And as for me, I fram'd my songs
thy statutes to exalt,
When I among the strangers dwell,
and thoughts can me assault.

55 I thought upon thy Name, O Lord,
by night when others sleep:
As for thy law also I kept,
and ever will it keep.
56 This grace I did obtain, because
thy covenants sweet and dear
I did embrace, and also keep
with reverence and with fear.

H E T H. The eighth part.

57 O God which art my part and lot,
my comfort and my stay,
I have decreed and promised
thy laws to keep alway.
58 Mine earnest heart did humbly sue
in presence of thy face:
As thou therefore hast promised,
Lord, grant me of thy grace.

59 My life I have examined,
and tri'd my secret heart:
Which to thy statutes caused me
my feet straight to convert.
60 I did not stay nor linger long,
as they that slothful are:
But hastily thy laws to keep
I did my self prepare.

61 The cruel bands of wicked men
have made of me their prey:

Yet would I not thy law forget,
nor from thee go astray:
62 Thy righteous judgements towards me
so great are and so high:
That even at midnight will I rise
thy Name to magnifie.

63 Companion am I to all them
which fear thee in their heart:
And never will for love nor dread
from thy commandments start.
64 Thy mercies, Lord, most plentifully
do all the world fulfill:
O teach me how I may obey
thy statutes and thy will.

T E T H. The ninth part.

65 According to thy promise, Lord,
so hast thou with me dealt:
For of thy grace in sundry sorts
have I thy servant felt.
66 Teach me to judge always aright,
and give me knowledge sure:
For certainly believe I do
that thy precepts are pure.

67 E're thou didst touch me with thy rod,
I err'd and went astray:
But now I keep thy holy word,
and make it all my stay.
68 Thou art both good and gracious,
and giv'st most liberally:
Thine ordinances how to keep
therefore, O Lord, teach me.

69 The proud and wicked men have forg'd
against me many a lie:
Yet thy commandments still observe
with all my heart will I. (Wealth,
70 Their hearts are swollen with worldly
as greafe so are they fat:
But in thy law do I delight,
and nothing seek but that.

71 O happy time, may I well say,
when thou didst me correct:
For as a guide to learn thy laws
thy rod did me direct.
72 So that to me thy word and law
is dearer manifold
Then thousands great of silver and gold,
or ought that can be told.

F O D. The tenth part.

73 Seeing thy hands have made me, Lord,
to be thy creature:
Grant knowledge like wise how to learn
to put thy laws in ure.
74 So they that fear thee shall rejoice
when ever they me see:
Because I have learn'd by thy word
to put my trust in thee.

75 When

75 When with thy rods the world is plagu'd,
I know the cause is just:

So when thou dost correct me, Lord,
the cause just needs be must.

76 Now of thy goodness I thee pray
some comfort to me send:

As thou to me thy servant herst,
so from all ill me shend.

77 Thy tender mercies pour on me,
and I shall surely live:

For joy and consolation both
thy law to me doth give.

78 Confound the proud, whose false pretence
is me for to destroy:

But as for me, thy helts to know,
I will my self employ.

79 Whoso with reverence do thee fear,
to me let them retire:

And such as do thy covenants know,
and them alone desire.

80 My heart without all wavering
let on thy laws be bent:

That no confusion come to me,
whereby I should be shent.

CAPH. The eleventh part.

81 My soul doth faint, and ceaseth not
thy saving health to crave:

And for thy words sake still I trust
my hearts desire to have.

82 Mine eyes do fail with looking for
thy word, and thus I say.

Oh when wilt thou me comfort, Lord?
why dost thou thus delay?

83 As a skin-bottle in the smoke,
so am I parcht and drier:

Yet will I not out of my heart
let thy commandments slide.

84 Alas how long shall I yet live
before I see the hour,

That on my foes which me torment,
thy vengeance thou wilt pour?

85 Presumptuous men have digged pits,
thinking to make me sure:

Thus contrary against thy law,
my hurt they do procure.

86 But thy commandments are all true,
and causeless they me grieve:

To thee therefore I do complain,
that thou mightst me relieve.

87 Almost they had me clean destroy'd,
and brought me quite to ground:

Yet by thy statutes I abode,
and therein succour found.

88 Restore me, Lord, again to life,
for thy mercies excell:

And so shall I thy covenants keep
till death my life expell.

LAMED. The twelfth part.

89 In heaven, Lord, where thou dost dwell,
thy word is stablished sure:

And shall for all eternities
fast graven there endure.

90 From age to age thy truth abides,
as doth the earth witness:

Whose ground-work thou hast laid so sure
as no tongue can expresse.

91 Even to this day we may well see
how all things persevere

According to thine ordinance,
for all things thee revere.

92 Had it not been that in thy law
my soul had comfort sought,

Long time e're now in my distress
I had been brought to nought.

93 Therefore will I thy precepts ay
in memory keep fast:

By them thou hast my life restor'd,
when I was at last cast.

94 No wight to me can title make,
for I am onely thine:

Save me therefore, for to thy laws
mine ears and heart incline.

95 The wicked men do seek my bane,
and thereto lie in wait:

But I the while considered
thy noble works and great.

96 I see nothing in this wide world
at length which hath not end:

But thy commandments and thy word
beyond all end extend.

MEM. The thirteenth part.

97 What great desire and fervent love
do I bear to thy law!

All the day long my whole device
is onely on thy law.

98 Thy word hath taught me far to pass
my foes in policie:

For still I hold it as a thing
of most excellencie.

99 My teachers which did me instruct,
in knowledge I excell:

Because I do thy covenants keep,
and them to others tell.

100 In wisdom I do pass also
the ancient men indeed:

And all because to keep thy laws
I held it ay best need.

101 My feet I have refrained eke
from every evil way.

Because that I continually
thy word might keep, I say.

102 I have not swerv'd from thy judgements,
nor yet shrunk any dell:

For why? thou hast me taught thereby
to live godly and well.

103 O Lord, how sweet unto my taste
find I thy words alway !
Doubtless no honey in my mouth
feel ought so sweet I may
104 Thy laws have me such wisdom learn'd,
that utterly I hate,
All wicked and ungodly ways,
in every kind or rate.

A. N. C. The fourteenth part.

105 Even as a lantern to my feet,
so doth thy word shine bright :
And to my paths where-e'er I go,
it is a flaming light.
106 I have both sworn, and will perform
most certainly doubtless,
That I will keep thy judgements just,
and them in life express.

107 Affliction hath me sore oppress'd,
and brought me to deaths door :
O Lord, as thou hast promised,
so me to life restore.
108 The off'rings which with heart and voice
most frankly I thee give,
Accept ; and teach me how I may
after thy judgements live.

109 My soul is ay so in my hand,
that dangers me assail :
Yet do I not thy law forget,
nor it to keep will fail.
110 Although the wicked laid their nets
to catch me at a bay,
Yet did I not from thy precepts
once swerve or go astray.

111 Thy law I have so claim'd alway
as mine own heritage :
And why ? for therein I delight,
and set my whole courage.
112 For evermore I have been bent
thy statutes to fulfill :
Even so likewise unto the end
I will continue still.

S. A. M. E. C. H. The fifteenth part.

113 The crafty thoughts and double hearts :
I do always detest and hate :
But as for thy law and precepts,
I love them ever best.
114 Thou art my hid and secret place,
my shield of strong defence :
Therefore have I thy promises
lookt for with patience.

115 Go to therefore ye wicked men,
depart from me anon :
For the commandments will I keep
of God my Lord alone.
116 As thou hast promis'd so perform,
that death me not assail :

Nor let my hope abuse me so
that through distrust I quail.

117 Uphold me, and I shall be safe
for ought they do or say :
And in thy statutes pleasure take
will I both night and day.
118 Thou hast trod such under thy feet
as do thy statutes break :
For nought avails their subtiltie,
their counsel is but weak.

119 Like dross thou casts the wicked out
where-e'er they go or dwell :
Therefore can I as thy statutes
love nothing half so well.
120 My flesh, alas, is taken with fear,
as though it were benumm'd :
For when I see thy judgements straight,
I am as one aston'd.

A. I. N. The sixteenth part.

121 I do the thing that lawful is,
and give to all men right :
Resigne me not to them that would
oppress me with their might.
122 But for thy servant surely be it done
in that thing that is good :
That proud men give me not the foil,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
thy health so much I crave :
And eke thy righteous promise, Lord,
whereby thou wilt me save.
124 Entreat thy servant lovingly
and favour to him show :
Thy statutes of most excellency
teach me also to know.

125 Thy humble servant, Lord, I am,
grant me to understand,
How by thy statutes I may know
best what to take in hand.
126 It is now time, Lord, to begin
for truth is quite decay'd :
Thy law likewise they have transgress'd,
and none against them said.

127 This is the cause wherefore I love
thy laws better then gold,
Or jewels fine which are esteem'd
most costly to be sold.
128 I thought thy precepts all most just,
and so them laid in store :
All crafty and malicious ways
I do abhor therefore.

P. E. The seventeenth part.

129 Thy covenants are most wonderful,
and full of things profound :
My soul therefore doth keep them sure,
when they are tri'd and found.

130 When

130 When men first enter into thy word
they find a light most clear:
And very idios understand
when they it read or hear.

131 For joy I have both gap'd and breath'd
to know thy commandment:
That I might guide my self thereby,
I sought what thing it meant.
132 With mercy and compassion, Lord,
behold me from above,
As thou art wont to behold such
as thy Name fear and love.

133 Direct my footsteps by thy word,
that I thy will may know:
And never let iniquity
thy servant overthrow.
134 From slanderous tongues & deadly harms
preserve and keep me sure:
Thy precepts then will I observe,
and put them eke in ure.

135 Thy countenance which doth surmount
the sun in his bright hue,
Let shine on me, and by thy law
teach me what to eschew.
136 Out of mine eyes great floods gush out
of drearie tears and fell,
When I behold how wicked men
thy laws keep never a dell.

Z A D E. The eighteenth part.

137 In every point, Lord, thou art just,
the wicked though they grudge:
And when thou dost sentence pronounce,
thou art a righteous Judge.
138 To render right, and flee from guile,
are two chief points most high:
And such as thou hast in thy law
commanded us straitly.

139 With zeal and wrath I am consum'd
and even pin'd away,
To see my foes thy word forget,
for ought that I do may.
140 So pure and perfect is thy word,
as any heart can deem:
And I thy servant nothing more
do love or yet esteem.

141 And though I be nothing let by,
as one of base degree:
Yet do I not thy laws forget,
nor shrink away from thee.
142 Thy righteousness, Lord, is most just,
for ever to endure:
Also thy law is truth it self,
most constant and most pure.

143 Trouble and grief have seiz'd on me,
and brought me wondrous low:
Yet do I still of thy precepts
delight to hear and know.

144 The righteousness of thy judgements
doth last for evermore:
Then teach them me, for even in them
my life lies up in store.

K O P H. The nineteenth part.

145 With fervent heart I call'd and cri'd,
now answer me, O Lord:
That thy commandments to observe
I may fully accord.

146 To thee, my God, I make my suit
with most humble request:
Save me therefore, and I will keep
thy precepts and thy bests.

147 To thee I cry even in the morn
before the day wax light:
Because that I have in thy word
my confidence whole plight.

148 Mine eyes prevent the watch by night,
and e're they call I wake:
That by devising on thy word
I might some comfort take.

149 Incline thine ears to hear my voice,
and pity on me take:
As thou wast wont, so judge me Lord,
lest life should me forsake.

150 My foes draw near, and do procure
my death maliciously,
Which from thy law are far gone back,
and stray'd from it cowardly.

151 Therefore, O Lord, approach thou near,
for need doth so require:
For all thy precepts true they are,
then help I thee desire.
152 But thy commandments have I learn'd,
not now but long ago,
That they remain for evermore,
thou hast them grounded so.

R E S H. The twentieth part.

153 My trouble and affliction
consider and behold:
Deliver me, for of thy law
I ever take fast hold.

154 Defend my good and righteous cause,
with speed some succour send:
From death, as thou hast promised,
Lord, keep me and defend.

155 As for the wicked, far they are
from having health and grace:
Whereby they might thy statutes know
they enter not the trace.

156 Great are thy mercies, Lord, I grant,
what tongue can them attain?
And as thou hast me judg'd e're now,
so let me life obtain.

157 Though many men did trouble me,
and persecute me sore:

Yet from thy laws I never shrunk,
nor went awry therefore:
158 And truth it is, for grief I die
when I these traytours see:
Because they keep no whit thy word,
nor yet seek to know thee.

159 Behold, for I do love thy laws
with heart most glad and fain:
As thou art good and gracious, Lord,
restore my life again.
160 What thy word doth decree must be,
and so it hath been ever:
Thy righteous judgements are also
most true, and decay never.

SCHIN. The one and twentieth part.

161 Princes have fought by cruelty
causless to make me crouch:
But all in vain; for of thy word
the fear did my heart touch.
162 And certainly even of thy word
I was more merry and glad,
Then he that of rich spoils and prey
great store and plenty had.

163 As for all lies and falsities,
I hate most and detest:
For why? thy holy law do I
above all things love best.
164 Seven times a day I praise the Lord,
singing with heart and voice:
Thy righteous acts and wonderful
for cause me forejoyce.

165 Great peace and rest shall all just have
as do thy statutes love:
No danger shall their quiet state
empair or once remove.
166 My onely health and comfort, Lord,
I look for at thy hand:
And therefore have I done those things
which thou didst me command.

167 Thy laws have been mine exercise,
which my soul most desir'd:
So much to them my love was bent
that nought else I requir'd.
168 Thy statutes and commandments,
I kept (thou know'st) aright:
For all the things that I have done
are present in thy sight.

TAV. The two and twentieth part.

169 O Lord, let my complaint and cry
before thy face appear:
And as thou hast me promise made,
so teach me thee to fear.
170 Mine humble supplication
toward thee let find access:
And grant me, Lord, deliverance,
for so is thy promise.

171 Then shall my lips thy praises speak
after most ample sort:
When thou thy statutes hast me taught,
wherein stands my comfort.

172 My tongue shall sing & preach thy word,
and on this wise say shall:
Gods famous acts and noble laws
are just and perfect all.

173 Stretch out thy hand, I thee beseech:
and speedily me save:
For thy commandments to observe
chosen, O Lord, I have.

174 Of thee alone, Lord, I crave health,
for other I know none:
And in thy law and nothing else
I do delight alone.

175 Grant me therefore long days to live
thy Name to magnify:
And of thy judgements merciful
let me the favour try.

176 For I was lost and went astray
much like a wandering sheep:
Oh seek me, for I have not fail'd
thy commandments to keep.

Ad Dominum. Psal. cxk. T. S.

David banished among the barbarous Arabians
through false reports of envious persons, lament-
eth his long abode among such infidels given to all
kind of wickedness and contention.

IN trouble and in thrall
Unto the Lord I call,
And he doth me comfort.

1 Deliver me, I say,
From liars lips alway,
And tongues of false report.

2 What vantage, or what thing,
Gett'st thou thus for to sing,
Thou false and flatterer?

3 Thy tongue doth hurt, I ween,
No less then arrows keen,
Or hot consuming fire.

4 Alas! too long I sit
Within these tents so black,
Which Kedars are by name,
By whom the flock elect

And all of Isaacs seed
Are put to open shame.

5 With them that peace did hate
I came a peace to make,
And let a quiet life

7 But when my tale was told,
Causless I was controll'd
By them that would have strife.

Levavi oculos. Psal. cxxi. W. W.

The Prophet sheweth by his own example, sheweth
faithful oughts to look for a speedy succour of God
alone.

alone who will govern and give good success to all their godly enterprises.

I Lift mine eyes to Sion hill,
From whence I do attend
That succour God me fend.

2 The mighty God me succour will,
Which heaven and earth framed,
And all things therein named.

3 Thy foot from slip he will preserve,
And will thee safely keep,
For he will never sleep.

4 Lo he that doth Israel conserve
No sleep at all can him catch,
but his eyes shall ever watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee cover
As at thy right hand ever:

6 The sun shall not thee parch by day,
Nor the moon no half so bright
Shall with cold thee hurt by night.

7 The Lord will keep thee from distress,
And will thy life sure save:

8 And thou shalt also have
In all thy business good success.
Where-ever thou goest in or out,
God will thy things bring about.

Letatus sum. Psal. cxxii. *W. K.*

David rejoiceth that God accomplished his promise, and placed his ark in Sion, giving thanks, and praying for the prosperity of the Church.

I Did in heart rejoyce
To hear the peoples voice,
In offering so willingly:

2 For let us up, say they,
And in the Lords house pray:
Thus spake the folk full lovingly.

3 Our feet that wandred wide
Shall in thy gates abide,
O thou Jerusalem full fair,

Which art so seemly seen,
Much like a city near
the like whereof is not elsewhere.

4 The tribes with one accord,
The tribes of God the Lord
Are thither bent their way to take:

So God before did tell
That there his Israel
their prayers should together make.

5 For there are thrones erect,
And that for this respect
To set forth justice orderly:

Which thrones right to maintain
To Davids house pertain,
His folk to judge accordingly.

6 To pray let us not cease
For Jerusalem's peace,
Thy friends God prosper mightily:

7 Peace be thy walls about,
And prosper thee throughout
thy palaces continually.

8 I with thy prosperous state
For my poor brethrens sake,
That comfort have by means of thee,

9 Gods house doth me allure
Thy wealth for to procure,
So much always as lies in me.

Ad te levavi. Psal. cxxiii. *T. S.*

A prayer of the faithful, which are afflicted by the wicked worldlings and contemners of God.

O Lord that heaven dost possess,
I lift mine eyes to thee:

2 Even as the servant listeth his,
his masters hands to see.
As hand-maids watch their mistress hand
some grace for to achieve:

3 So we behold the Lord our God,
till he do us forgive.

3 Lord, grant us thy compassion,
and mercy in thy sight:
For we are fill'd and overcome
with hatred and despite.

4 Our minds be flust with great rebuke,
the rich and worldly wife
Do make of us their mocking-stocks,
the proud do us despise.

Nisi quia Dom. Psal. cxxiv. *W. W.*

The faithful delivered out of great danger, acknowledge not to have escaped by their own power, but through the favour of God.

Now Israel
may say, and that truly,
If that the Lord

had not our cause maintain'd,
2 If that the Lord
had not our right sustain'd,

When all the world
against us furiously
Made their uproars,
and said we should all die:

3 Now long ago
they had devour'd us all,
And swallow'd quick,
for ought that we could deem:

Such was their rage,
as we might well esteem.

4 And as the floods
with mighty force do fall,
So had they now
our lives even brought to thrall.

5 The raging streams,
most proud in roaring noise,
Had long ago
o'rewhelm'd us in the deep:

6 But lov'd be God
which doth us safely keep
From bloody teeth,
and their most cruel voice,
Which as a prey,
to eat us would rejoyce.

7 Even as a bird
out of the fowlers grin
Escapes away,
right so it fares with us:
Broke are their nets,
and we have scaped thus.
8 God that made heaven
and earth is our help then:
His Name hath sav'd
us from these wicked men.

Qui confidunt. Psal. cxxv. W. K.

He describeth the assurance of the faithful in their afflictions, and desireth their wealth, and the destruction of the wicked:

Such as in God the Lord do trust,
As mount Sion shall firmly stand,
And be removed at no hand.
The Lord will count them right and just:
So that they shall be sure
For ever to endure.

2 As mighty mountains huge and great
Jerusalem about do close:
So will the Lord do unto those
Who on his godly will do wait:
Such are to him so dear,
They never need to fear.

3 For though the righteous try doth he
By making wicked men his rod,
Lest they through grief forsake their God,
It shall not as their lot still be.

4 Give, Lord, to us thy light,
Whose hearts are true and right.

5 But as for such as turn aside
By crooked ways which they out sought,
The Lord will surely bring to nought;
With workers vile they shall abide:
But peace with Israel
For evermore shall dwell.

Another of the same, by R. W.

Those that do put their confidence
Upon the Lord our God onely,
And flee to him for their defence
In all their need and misery:
Their faith is sure still to endure,
Grounded on Christ the corner-stone.
Mov'd with none ill, but standeth still
Stedfast like to the mount Sion.

And as about Jerusalem
The mighty hills do it compass,

So that no enemies come to them
To hurt that town in any case:
So God indeed in every need
His faithful people doth defend,
Standing them by assuredly
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly
The sinners and ungodlies rod
To tarry upon his family:
Lest they also from God should go,
Falling to sin and wickedness.
O Lord, defend world without end
Thy Christian flock through thy goodness.

O Lord, do good to Christians all
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide,
Such will the Lord scatter abroad
With hypocrites thrown down to hell,
God will them send pains without end:
But, Lord, grant peace to Israel.

Glory to God the Father of might,
And to the Son our Saviour,
And to the holy Ghost, whose light
Shine in our hearts, and us succour:
That the right way from day to day
We may walk, and him glorifie:
With hearts desire all that are here
Worship the Lord, and say, Amen.

In convertendo. Psal. cxxvi. W. W.

This psalm was made after the return of the people from Babylon, and sheweth that the means of their deliverance was wonderful, after the seventy years of captivity, fore-spoken of by Jeremy, chap. 25. 12. and 29. 10.

When that the Lord
again his Sion had forth brought
From bondage great,
and also servitude extreme:
His work was such
as did surmount mans heart and thought:
So that we were
much like to them that use to dream.
2 Our mouths were
with laughter filled then,
And eke our tongues
did shew us joyful men.

The heathen folk
were forced then this to confess,
How that the Lord
for them also great things had done.

3 But much more we,
and therefore can confess no less:
Wherefore to joy
we have good cause as we begun.

1 O Lord, go forth,
thou canst our bondage end:
As to deserts
the flowing rivers send.
2 Full true it is
that they which sow in tears indeed,
A time will come
when they shall reap in mirth and joy.
3 They went and wept
in bearing of their precious seed,
For that their foes
full oftentimes did them annoy:
But their return
with joy they shall sure see,
Their sheaves home bring,
and not empai red be.

Nisi Dom. Psal. cxxvii. W. W.

It is not mans wit, power, or labour, but the free goodness of God that giveth riches, preserveth towns and countreys, granteth increase, and children.

Except the Lord the house doth make,
And thereunto doth set his hand:
What men do build it cannot stand.
Likewise in vain men undertake
Cities and holds to watch and ward,
Except the Lord be their safeguard.
2 Though ye rise early in the morn,
And so at night go late to bed,
Feeding full hardly with brown bread,
Yet were your labour lost and worn:
But they whom God doth love and keep,
Receive all things with quiet sleep.
3 Therefore mark well when-ever ye see
That men have heirs to enjoy their land,
It is the gift of Gods own hand:
For God himself doth multiply
Of his great liberality
The blessing of posterity.

4 And when the children come to age
They grow in strength and activeness,
In person and in comeliness:
So that a shaft shot with courage
Of one that hath a most strong arm,
Flies not so swift, nor doth like harm.

5 Oh well is he that hath his quiver
Furnisht with such artillerie:
For when in peril he shall be,
Such one shall never shake nor shiver,
When that he pleads before the judge
Against his foes that bear him grudge.

Beati omnes. Psal. cxxviii. T. S.

Herein he describeth the prosperous estate of persons married in the fear of God; and the promises of

Gods blessings to all them that live in this honourable estate according to Gods commandments.

Blessed art thou that fearest God,
and walkest in his way:
2 For of thy labour thou shalt eat,
happy art thou, I say.
3 Like fruitful vines on thy house-side
so doth thy wife spring out:
Thy children stand like olive-plants
thy table round about.
4 Thus art thou blest that fearest God,
and he shall let thee see,
5 The promised Jerusalem
and her felicitie.
6 Thou shalt thy childrens children see,
to thy great joys increase:
And likewise grace on Israel,
prosperity and peace.

Sape expugnauerunt. Psal. cxxix. N.

He admonisheth the Church to rejoice, though afflicted in all ages: for God will deliver it, and suddenly destroy the enemies thereof.

Of them (now Israel may say)
me from my youth assail'd:
2 Oft they assail'd me from my youth,
yet never they prevail'd.
3 Upon my back the plowmen plow'd,
and furrows long did cast:
4 The righteous Lord hath cut the cords
of wicked foes at last.
5 They that hate me shall be asham'd,
and turned back also:
6 And made as grass upon the house,
which with reth ere it grow:
7 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap, that goeth
to glean upon the land.
8 Nor passers by pray God on them
to let his blessing fall:
Nor say, We bless you in the Name
of God the Lord at all.

De profundis. Psal. cxxx. W. W.

An effectual prayer to obtain mercy & forgiveness of his sins, and at length deliverance from all evils.

Lord, to thee I make my moan
when dangers me oppresse:
I call, I sigh, plain, and groan,
trusting to find release.
2 Hear now, O Lord, my request,
for it is full due time:
And let thine ears ay be prest
unto this prayer mine.

3 O Lord our God, if thou weigh
our sins and them peruse:
Who shall then escape, and say,
I can my self excuse?

4 But, Lord, thou art merciful,
and turn'st to us thy grace,
That we with hearts most carefull
should fear before thy face.

5 In God I put my whole trust,
my soul waits on his will:
For his promise is most just,
and I hope therein still.

6 My soul to God hath regard,
wishing for him alway
More then they that watch and ward
to see the dawning day.

7 Let Israel then boldly
in the Lord put his trust:
He is that God of mercy
that his deliver must.

8 For he it is that must save
Israel from his sin,
And all such as surely have
their confidence in him.

Domine, non est. Psal. cxxx. *M.*

*David charged with ambition, professeth his humility
before God.*

O Lord, I am not puffed in mind,
I have no scornful eye:
I do not exercise my self
in things that be too high.
2 But as the child that weaned is
even from his mothers breast:
So have I, Lord, behav'd my self
in silence and in rest.

3 O Israel, trust in the Lord,
let him be all thy stay,
From this time forth for evermore,
from age to age, I say.

Memento, Dom. Psal. cxxxii. *M.*

*The faithful, grounding on Gods promise made un-
to David, desire that he would establish the same,
both as touching his posterity, and the build-
ing of the temple, so pray there as it was fore-
soken.*

Remember Davids troubles, Lord,
how to the Lord he swore,
2 And vow'd a vow to Jacobs God,
to keep for evermore:
3 I will not come within my house,
nor climb up to my bed,
4 Nor let my temples take their rest,
nor the eyes in my head,

5 Till I have found out for the Lord
a place to sit thereon:
An house for Jacobs God to be
an habitation.

6 We heard of it at Ephrata;
there did we hear this found:
And in the fields and forests there
these voices first were found.

7 We will assay, and go in now
his tabernacle there,
Before his footstool to fall down,
and worship him in fear.

8 Arise, O Lord, arise, I say,
into thy resting-place:
Both thou and the ark of thy strength,
the presence of thy grace.

9 Let all thy priests be clothed, Lord,
with truth and righteousness:
Let all thy saints and holy men
sing all with joyfulness.

10 And for thy servant Davids sake,
refuse not, Lord, I say,
The face of thine anointed, Lord,
nor turn thy face away.

The second part.

11 The Lord to David swore in truth,
and will not shrink from it,
Saying, The fruit of thy body
upon thy seat shall sit.

12 And if thy sons my covenant keep,
that I shall learn each one:
Then shall their sons for ever sit
upon thy princely throne.

13 The Lord himself hath chose Sion,
and loves therein to dwell.

14 Saying, This is my resting-place,
I love and like it well.

15 And I will bless with great increase
her victuals every where:
And I will satisfy with bread
the needy that be there.

16 Yea, I will deck and clothe her priests
with my salvation:
And all her Saints shall sing for joy
of my protection.

17 There will I surely make the horn
of David for to bud:
For there I have ordain'd for mine
a lantern bright and good.

18 As for his enemies, I will clothe
with shame for evermore:
But I will cause his crown to shine
more fresh then heretofore.

Ecce quám. Psal. cxxxiii. *W. W.*

*The commendation of godly and brotherly amity, com-
pared to the most precious oyl, mentioned, Exod. 30.*

O How happy a thing it is,
and joyful for to see,

G 2

Brethren

Brethren together faſt to hold
the band of amity!

2 It calls to mind that ſweet perfume,
and that coſtly ointment,
Which on the ſacrificers head
by Gods precept was ſpent.

It wet not Aarons head alone,
but drencht his beard throughour,
And finally it did run down
his rich attire about.

3 And as the lower ground doth drink
the dew of Hermon hill,
And ſion With his ſilver drops
the fields with fruit doth fill:

Even ſo the Lord doth pour on them
his bleſſings manifold,
Whoſe hearts and minds without all guile
this knot do keep and hold.

Ecce nunc. Pſal. cxxxiv. W. W.

*He exhorteth the Levites that watch in the temple, to
praiſe the Lord.*

BEhold and have regard,
ye ſervants of the Lord,
Which in his houſe by night do watch:
praiſe him with one accord.

2 Lift up your hands on high
unto his holy place,
And give the Lord his praifes due,
his benefits embrace.

3 For why? the Lord who did
both earth and heaven frame,
Doth ſion bleſs, and will conſerve
for evermore the ſame.

Laudate Nomen. Pſal. cxxxv. N.

*He exhorteth all the faithful to praiſe God for his
marvellous works and graces, wherein he hath de-
clared his majeſty, to the confuſion of all idolatry.*

O Praiſe the Lord, praiſe him, praiſe him,
praiſe him with one accord:

O praiſe him ſtill all ye that be
the ſervants of the Lord:

2 O praiſe him ye that ſtand and be
in the houſe of the Lord:

Ye of his court, and of his houſe,
praiſe him with one accord.

3 Praiſe ye the Lord, for he is good,
ſing praifes to his Name:

It is a comely and good thing
always to do the ſame.

4 For why? the Lord hath choſe Jacob
his very own ye ſee:
So hath he choſen Iſrael
his treaſure for to be.

5 For this I know and am right ſure,
the Lord is very great:

He is indeed above all gods
moſt eaſie to intreat:

6 For whatſoever pleaſed him
all that full well he wrought:
In heaven, in earth, and in the ſea,
which he hath made of nought.

7 He lifts up clouds even from the earth,
he makes lightnings and rain,
He bringeth forth the winds alſo,
he made nothing in vain.

8 He ſmote the firſt-born of each thing
in Egypt that took reſt:
He ſpared there no living thing,
the man nor yet the beaſt.

9 He hath in thee ſhew'd wonders great,
O Egypt void of vaunts,
On Pharaoh thy curſed king,
and his ſevere ſervants.

10 He ſmote then many nations,
and did grea acts and things:
He ſlew the great and mightieſt
and chiefeſt of their kings.

11 Schon king of the Amorites,
and Og king of Baſan:
He ſlew alſo the kingdoms all
that were of Canaan:

12 And gave their land to Iſrael,
an heritage we ſee,
To Iſrael his own people,
an heritage to be.

The ſecond part.

13 Thy Name, O Lord, ſhall ſtill endure,
and thy memorial

Throughout all generations
that are or ever ſhall.

14 The Lord will ſurely now avenge
his people all indeed:
And to his ſervants he will ſhew
favour in time of need.

15 The idols of the heathen are made
in all the coaſts and lands;
Of ſilver and of gold they be,
the work even of mens hands.

16 They have their mouths, and cannot ſpeak,
and eyes that have no ſight:

17 They have eke ears, and hear nothing,
their mouths be breathleſs quire:

18 Wherefore all they are like to them
that ſo do ſet them forth:
And likewiſe thoſe that truſt in them,
or think they be ought worth.

19 O all ye houſe of Iſrael,
ſee that ye praiſe the Lord:
And ye that be of Aarons houſe,
praiſe him with one accord.

20 And ye that be of Levi's houſe,
praiſe ye likewiſe the Lord:

And

And ye that stand in awe of him,
praise him with one accord.
21 And out of Sion sound his praise;
the great praise of the Lord
Which dwelleth in Jerusalem:
praise him with one accord.

Confitemini Dom. Psal. cxxxvi. N.

*A most earnest exhortation to give thanks unto God
for the creation and governance of all things.*

- P**raise ye the Lord, for he is good,
for his mercy endureth for ever.
2 Give praise unto the God of gods,
for his mercy endureth for ever.
3 Give praise unto the Lord of lords,
for his mercy endureth for ever.
4 Which onely doth great wondrous works,
for his mercy endureth for ever.
5 Which by his wisdom made the heavens,
for his mercy endureth for ever.
6 Which on the waters stretcht the earth,
for his mercy endureth for ever.
7 Which made great lights to shine abroad;
for his mercy endureth for ever.
8 As sun to rule the lightfom day,
for his mercy, &c.
9 The moon and stars to guide the night,
for his mercy, &c.
10 Which smote Egypt with their first-born,
for his mercy, &c.
11 And Israel brought out from thence,
for his mercy, &c.
12 With mighty hand and stretched arm,
for his mercy, &c.
13 Which cut the Red sea in two parts,
for his mercy, &c.
14 And Israel made pass there-through,
for his mercy, &c.
15 And drowned Pharaoh and his host,
for his mercy, &c.
16 Through wilderness his people led,
for his mercy, &c.
17 He which did smite great noble kings,
for his mercy, &c.
18 And which hath slain the mighty kings,
for his mercy, &c.
19 As Sehon king of Amorites.
for his mercy, &c.
20 And Og the king of Basan land,
for his mercy, &c.
21 And gave their land for heritage,
for his mercy, &c.
22 Even to his servant Israel,
for his mercy, &c.
23 Remembring us in base estate,
for his mercy, &c.
24 And from oppressours rescued us,
for his mercy, &c.

- 25 Which giveth food unto all flesh,
for his mercy, &c.
26 Praise ye the Lord of heaven above,
for his mercy endureth for ever.
27 Give thanks unto the Lord of lords,
for his mercy endureth for ever.

Another of the same, by T. C.

O Laud the Lord benigne,
Whose mercies last for ay:

2 Give thanks and praises sing
To God of gods, I say.
For certainly
His mercies dure
Both firm and sure
Eternally.

3 The Lord of lords praise ye,
Whose mercies ay do dure:
4 Great wonders onely he
Doth work by his great power.
For certainly, &c.

5 Which God omnipotent
By his great wisdom high
The heavenly firmament
Did frame as we may see.
For certainly, &c.

6 Yea, he the heavy charge
Of all the earth did stretch:
And on the waters large
The same he did out-reach.
For certainly, &c.

7 Great lights he made to be;
For why? his love is ay:
8 Such is the sun we see,
To rule the lightfom day.
For certainly, &c.

9 And eke the moon so clear
Which shineth in our sight,
And stars that do appear,
To guide the darkfom night.
For certainly, &c.

10 With grievous plagues and sore
All Egypt smote he than:
The first-born les and more
He slew of beast and man.
For certainly, &c.

11 And from amidst their land
His Israel forth brought:
12 Which he with mighty hand
And stretched arm hath wrought.
For certainly, &c.

13 The sea he cut in two,
Which stood up like a wall:
14 And made through it to go
His chosen children all.
For certainly, &c.

15 But there he whelmed them
The proud king Pharaoh,
With his huge host of men,
And chariots eke also:
For certainly, &c.

16 Who led through wilderness
His people safe and sound:
17 And for his love endless
Great kings he brought to ground.
For certainly, &c.

18 And slew with puissant hand
Kings mighty and of fame:
19 As of Amorites land
Sihon the king by name.
For certainly, &c.

20 And Og (the giant large)
Of Basan king also:
21 Whose land for heritage
He gave his people tho.
For certainly, &c.

22 Even unto Israel
His servant dear, I say
He gave the fame to dwell,
And there abide for ay.
For certainly, &c.

23 To mind he did us call
In our most base degree:

24 And from oppressours all
In safety set us free.
For certainly, &c.

25 All flesh in earth abroad
With food he doth fulfill:
26 Wherefore of heaven the God
To laud be it your will.
For certainly, &c.

Super flumina. Psal. cxxxvii. W. W.

The Israelites in their captivity learning the Chaldeans reproach and blaspheme God and his Religion, desire God to punish the Edomites, who provoked the Babylonians against them, and prophesie the destruction of Babylon.

When as we sat in Babylon
The rivers round about,
And in remembrance of Sion
The tears for grief burst out:

3 We hang'd our harps and instruments
The willow-trees upon:
For in that place men for their use
Had planted many a one.

3 Then they to whom we prisoners were,
said to us tauntingly,
Now let us hear your Hebrew songs,
and pleasant melody.

4 Alas! said we, who can once frame
his sorrowful heart to sing
The praises of our loving God,
thus under a strange king?

5 Buryet if I Jerusalem
out of my heart let slide:

Then let my fingers quite forget
the warbling harp to guide.

6 And let my tongue within my mouth
be ty'd for ever fast,
If that I joy before I see
thy full deliverance past.

7 Therefore, O Lord, remember now
the cursed noise and cry
That Edoms sons against us made,
when they ras'd our city.
Remember, Lord, their cruel words,
when as with one accord
They cry'd, On, sack, and rase their walls,
in despite of their Lord.

8 Even so shalt thou, O Babylon,
at length to dust be brought:
And happy shall that man be call'd,
that our revenge hath wrought.
9 Yea, blessed shall that man be call'd,
that takes thy children young
To dish their bones against hard stones
that lie the streets among.

Confitebor tibi. Psal. cxxxviii. N.

David praise the goodness of God towards him, for which even foreign princes shall praise the Lord together with him, and he is assured to have like comfort of God hereafter, as heretofore.

Thou wilt I praise with my whole heart,
my Lord my God, always:
Even in the presence of the gods
I will advance thy praise.

2 Toward thy holy temple I
will look and worship thee:
And praised in my thankful mouth
thy holy Name shall be.

Even for thy loving kindness sake,
and for thy truth withall:
For thou thy Name hast by thy word
advanced over all.

3 When I did call thou heardest me,
and thou hast made also
The power of increased strength
within my soul to grow.

4 Yea, all the kings on earth they shall
give praise to thee, O Lord:
For they of thy most holy mouth
have heard the mighty word.

5 They of the ways of God the Lord
in singing shall entreat:
Because the glory of the Lord
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly sprite:
But he (contemning) knows afar
the proud and lofty wight.

7 Although

7 Although in midſt of trouble I
do walk, yet ſhall I ſtand
Renewed by thee : O my Lord,
thou wilt ſtretch out thy hand
Upon the wrath of all my foes,
and ſaved ſhall I be
By thy right hand : the Lord God will
perform his work to me.
8 Thy mercy, Lord, endures for ay,
Lord, do me not forſake :
Forſake me not that am the work
which thine own hand did make.

Domine, probaſti. Pſal. cxxxix. N.

David, to cleaſe his heart from all hypocriſie, ſheweth that nothing is ſo ſecret which God ſeeth nor. After declaring his zeal and fear of God, he profeſſeth to be an enemy to all them that conſemn God

O Lord, thou haſt me try'd and known,
my fitting thou doſt know

2 And riſing eke, my thoughts afar
thou underſtand'ſt alſo.

3 My paths, yea, and my lying down
thou compaſſeſt alway :

And by familiar cuſtom art
acquainted with my ways.

4 No word is in my tongue, O Lord,
but known it is to thee :

5 Thou me behind hold'ſt and before,
thou lay'ſt thine hand on me.

6 Too wonderful above my reach,
Lord, is thy cunning ſkill :

It is ſo high that I the ſame
cannot attain untill.

7 From ſight of thy all-ſeeing Spirit,
Lord, whither ſhall I go ?

Or whither ſhall I flee away,
thy preference to ſcape fro ?

8 To heaven if I mount aloft,
lo, thou art preſent there :

In hell if I lie down below,
even there thou doſt appear.

9 Yea, let me take the morning wings,
and let me go and bide

Even there where are the fartheſt parts,
where flowing ſea doth ſlide :

10 Yea, even thither alſo ſhall
thy reaching hand me guide :

And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea, if I ſay, The darkneſs ſhall
yet ſhroud me from thy ſight :

Lo, even alſo the darkneſs
about me ſhall be light.

12 Yea, darkneſs hideth not from thee,
but night doth ſhine as day :

To thee the darkneſs and the light
are both alike away.

The ſecond part.

13 For thou poſſeſſed haſt my reins,
and thou haſt covered me,

When I within my mothers womb
encloſed was by thee.

14 Thee will I praiſe, made fearfully
and wondrously I am :

Thy works are marvellous, right well
my ſoul doth know the ſame.

15 My bones they are not hid from thee,
although in ſecret place

I have been made, and in the earth
beneath I ſhaped was.

16 When I was formleſs, then thine eye
ſaw me : for in thy book

Were written all, nought was before
that after faſhion took.

17 The thoughts therefore of thee, O God,
how dear are they to me :

And of them all how paſſing great
the endleſs number be :

18 If I ſhould count them, lo, their ſum
more then the ſand I ſee :

And whenſoever I awake
yet am I ſtill with thee.

19 The wicked and the bloody men
O that thou wouldeſt ſlay !

Even thoſe O God, to whom, Depart
depart from me, I ſay.

20 Even thoſe of thee, O Lord my God,
that ſpeak full wickedly :

Thoſe that are lifted up in vain,
being enemies to thee.

21 Hate I not them that hate thee, Lord,
and that in earneſt wiſe ?

Contend I not againſt them all
againſt thee that ariſe :

22 I hate them with unfeigned hate
even as my utter foes.

23 Try me, O God, and know my heart,
my thoughts prove and diſcloſe.

24 Conſider, Lord, my wickedneſs,
is there any be ſide thee

And in thy way, O God my Guide,
for ever lead thou me.

Eripe me. Pſal. cxi. N.

David prayeth unto the Lord againſt the cruelty, falſhood, and injuſtice of his enemies, aſſuring himſelf of his ſuccour. Wherefore he provoketh the juſt to praiſe the Lord, and to aſſure themſelves of his ſuccour.

L Lord, ſave me from the evil man,
and from the cruel wight :

2 And from all thoſe which have
imagined in their ſpree :

Which make on me continual war,
their tongues lo they have whet

- 3 Like serpents; underneath their lips
is adders poison set.
- 4 Keep me, O Lord, from wicked hands,
preserve me to abide
Free from the cruel man, that means
to cause my steps to slide.
- 5 The proud have laid a snare for me,
and they have spread a net
With cords in my path-way, and grins
for me eke have they set.
- 6 Therefore I said unto the Lord,
thou art my God alone:
Hear me, O Lord, O hear the voice
wherewith I pray and mone.
- 7 O Lord my God, thou onely art
the strength that saveth me:
My head in day of battell hath
been covered still by thee.
- 8 Let not, O Lord, the wicked have
the end of his desire:
Perform not his ill thoughts, lest he
with pride be set on fire.
- 9 Of them that compass me about,
the chiefest of them all,
Lord, let the mischief of their lips
upon themselves befall.
- 10 Let coals fall on them, let him cast
them in consuming flame,
And in deep pits: so as they may
not rise out of the same.
- 11 For no backbiter shall on earth
be set in stable pligh:
And evil to destruction still
shall hunt the cruel wight.
- 12 I know the Lord th' afflicted will
revenge, and judge the poor.
- 13 The just shall praise thy Name: just shall
dwell with thee evermore.

Domine, clamavi. Psal. cxli. N.

David being grievously persecuted under Saul, desireth succour and patience till God take vengeance on his enemies.

- O Lord, upon thee do I call,
Lord, haste thee unto me:
And hearken, Lord, unto my voice
when I do cry to thee.
- As incense, let my prayers be
directed in thine eyes:
And the uplifting of my hands
as evening sacrifice.
- 3 My Lord, for guiding of my mouth:
set thou a watch before my mouth:
And also of my moving lips,
O Lord, keep thou the door.
- 4 That I should wicked works commit
incline thou not my heart:

- With ill men of their delicates,
Lord, let me eat no part.
- 5 But let the righteous smite me, Lord,
for that is good for me:
Let him reprove me, and the same
a precious oyl shall be.
Such smiting shall not break my head,
the time shall shortly fall:
When I shall in their misery
make prayers for them all.
- 6 Then when in stony places down
their judges shall be cast:
Then shall they hear my words, for then
they have a pleasant taste.
- 7 Our bones about the graves mouth
lo scatt' red are they found:
As he that heweth wood, or he
that diggeth up the ground.
- 8 But, O my Lord my God, mine eyes
do look up unto thee:
In thee is all my trust, let not
my soul forsaken be.
- 9 Which they have laid to catch me in,
Lord, keep me from the snare,
And from the subtil gins of them
that wicked workers are.
- 10 The wicked into their own nets
together let them fall:
While I do by thy help escape
the danger of them all.

Voce mea. Psal. cxlii. N.

David neither for fear nor anger would kill Saul, but with a quiet mind prayed unto God, who preserved him.

- Before the Lord God with my voice
I did send out my cry:
And with my strained voice unto
the Lord God prayed I.
- 2 My meditation in his sight
to pour I did not spare:
And in the presence of the Lord
my trouble did declare.
- 3 Although perplexed was my spirit,
my path was known to thee:
In way where I did walk a snare
they slyly laid for me.
- 4 I look'd and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my soul none cared tho.
- 5 Then cry'd I, Lord, to thee, and said,
my hope thou onely art:
Thou in the land of living art
my portion and my part.
- 6 Heark to my cry, for I am brought
full low, deliver me
From them that do me persecute,
for me too strong they be.

7 That

7 That I may praise thy Name, my soul
from prison, Lord, bring out:
When thou art good to me, the just
shall praise me round about.

Domine, exaudi. Psal. cxliii. N.

An earnest prayer for remission of sins, acknowledging that the enemies did cruelly persecute him by Gods just judgement. He desireth to be restored to grace, to be governed by his holy Spirit, that he may spend the rest of his life in the true fear and service of God.

Lord, hear my prayer, heark the plaint
that I do make to thee:
Lord, in thy native truth and in
thy justice answer me.
2 In judgement with thy servant, Lord,
O enter not at all:
For justifi'd be in thy fight
not one that liveth shall.

3 The enemy hath pursu'd my soul,
my life to ground hath thrown:
And laid me in the dark, like them
that dead are long ago.
4 Within me in perplexity
was mine accumbred spite:
And in me was my troubled heart
amazed and affright.

5 Yet I record time past, in all
thy works I meditate:

Yea, in thy works I meditate
that thy hands have create.

6 To thee, O Lord my God, lo I
do stretch my craving hands:
My soul desireth after thee,
as do the thirfty lands.

7 Hear me with speed, my spirit doth fail,
hide not thy face me fro:
Else shall I be like them that down
into the pit do go.

8 Let me thy loving kindness in
the morning hear and know:
For in thee is my trust, shew me
the way where I shall go.

9 For I lift up my soul to thee,
O Lord: deliver me

From all mine enemies: for I
have hidden me with thee.

10 Teach me to do thy will, for thou,
thou art my God, I say,
Let thy good spirit unto the land
of mercy me convey.

11 For thy Names sake with quickning grace
alive do thou me make:
And out of trouble bring my soul
even for thy justice sake.

12 And for thy mercy slay my foes,
O Lord, destroy them all
That do oppress my soul, for I
thy servant am and shall.

Benedictus Dom. Psal. cxliv. N.

David praiseth the Lord for his victories and kingdom restored, yet calling for the destruction of the wicked: and declareth wherein the felicity of any people consisteth.

Blest be the Lord my strength, that doth
instruct my hands to fight:
The Lord that doth my fingers frame
to battel by his might.

2 He is my goodnes, fort, and tower,
deliverer and shield:
In him I trust; my people he
subdues to me to yield.

3 O Lord, what thing is man, that him
thou holdest so in price?
Or son of man, that upon him
thou thinkest in such wise?

4 Man is but like to vanity,
so pass his days to end

5 As fleeting shade. Bow down, O Lord,
the heavens, and descend.

6 The mountains touch, and they shall smoke;
cast forth thy lightning flame
And scatter them: thine arrows shoot,
consume them with the same.

7 Send down thine hand even from above,
O Lord, deliver me:

Take me from waters great, from hand
of strangers make me free.

8 Whose subtil mouth of vanity
and fondness doth entreat:
And their right hand is a right hand
of falshood and deceit.

9 A new song will I sing, O God,
and singing will I be
On viol and on instrument
ten-stringed unto thee.

10 Even he it is that onely gives
deliverance to kings:
Unto his servant David help
from hurtful sword he brings.

11 From strangers hand me save and shield,
whose mouth talks vanity:
And their right hand is a right hand
of guile and subtilty.

12 That our sons may be as the plants
whom growing youth doth rear:
Our daughters as carv'd corner-stones,
like to a palace fair.

13 Our garners full, and plenty may
with sundry sorts be found:
Our sheep bring thousands, in our streets
ten thousands may abound.

14 Our

- 14 Our oxen be to labour strong,
that none do us invade :
There be no goings out, nor cries
within our streets be made.
- 15 The people blessed are that with
such blessings are so stor'd :
Yea, blessed all the people are
whose God is God the Lord.

Exaltabo te. Psal. cxlv. N.

*David describeth the wonderful providence of God,
in governing & preserving all the other creatures.
He praiseth God for his justice, mercy, and special
loving kindness towards all those that call upon
him, that fear him, and love him.*

- T**hee will I laud, my God and King,
and blest thy Name for ay :
2 For ever will I praise thy Name,
and blest thee day by day.
3 Great is the Lord, most worthy praise,
his greatness none can reach :
4 From race to race they shall thy works
praise, and thy power preach.

- 5 I of thy glorious majestic
the beauty will record :
And meditate upon thy works
most wonderful, O Lord.
6 And they shall of thy power, and of
thy fearful acts declare :
And I to publish all abroad
thy greatness will not spare.

- 7 And they into the mention shall
break of thy goodness great :
And I aloud thy righteousness
in singing shall repeat.
8 The Lord our God is gracious,
and merciful also :
Of great abounding mercy, and
to anger he is slow :

- 9 Yea, good to all; and all his works
his mercy doth exceed :
10 Lo, all thy works do praise thee, Lord,
and do thy honour spread :
11 Thy faints do blest thee, and they do
thy kingdom's glory show :
12 And blaze thy power, to cause the sons
of men thy power to know :

The second part.

- And of his mighty kingdom eke
to spread the glorious praise.
13 Thy kingdom, Lord, a kingdom is
that doth endure always :
And thy dominion through each age
endures without decay.
14 The Lord upholdeth them that fall,
their sliding he doth stay.

- 15 The eyes of all do wait on thee :
thou dost them all relieve :
And thou to each sufficing food
in season due dost give.

- 16 Thou openest thy plenteous hand,
and bounteously dost fill
All things whatsoever do live,
with gifts of thy good will.

- 17 The Lord is just in all his ways,
his works are holy all.

- 18 Near all he is that call on him,
in truth that on him call.

- 19 He the desires which they require
that fear him will fulfill :
And he will hear them when they cry,
and save them all he will.

- 20 The Lord preserves all those, to him
that bear a loving heart :
But he them all that wicked are
will utterly subvert.

- 21 My thankful mouth shall gladly speak
the praises of the Lord :
All flesh to praise his holy Name
for ever shall accord.

Lauda, anima. Psal. cxlvi. J. H.

*David teacheth that none should put their trust in
men, but in God alone, who is almighty, and deli-
vereth the afflicted, nourisheth the poor, setteth pri-
soners at liberty, comforteth the fatherless, stran-
gers, and widows, and is King for ever.*

- M**y soul, praise thou the Lord always,
my God I will confess :

- 2 While breath and life prolong my days,
my tongue no time shall cease.

- 3 Trust not in worldly princes then,
though they abound in wealth :
Nor in the sons of mortal men,
in whom there is no health.

- 4 For why? their breath doth soon depart,
to earth anon they fall :

- And then the counsels of their heart
decay and perish all.

- 5 O happy is that man, I say,
whom Jacobs God doth aid,
And he whose hope doth not decay,
but on the Lord is staid.

- 6 Which made the earth and waters deep,
the heavens high withall :

- Which doth his word and promise keep
in truth, and ever shall.

- 7 With right always doth he proceed
for such as suffer wrong :

- The poor and hungry he doth feed,
and loose the fetters strong.

- 8 The Lord doth send the blind their sight,
the lame to limbs restore :

- The Lord, I say, doth love the right
and just man evermore.

- 9 He doth defend the fatherless,
and stranger sad in heart,
And quit the widow from distress,
and ill mens ways subvert.
- 10 Thy Lord and God eternally,
O Sion, still shall reign,
In time of all posterity
for ever to remain.

Laudate Dominum. Psal. cxlvii. N.

The prophet praiseth G^ds bounty, wisdom, power, justice, and providence of God upon all creatures, but especially upon his Church, which he gathered together after their dispersion, declaring his word and judgement so unto them, as he hath done to no other people.

- Praise ye the Lord, for it is good
unto our God to sing:
For it is pleasant, and to praise
it is a comely thing.
- 2 The Lord his own Jerusalem
he buildeth up alone:
And the dispersit of Israel
doth gather into one.
- 3 He heals the broken in their heart,
their sores up doth he bind:
- 4 He counts the number of the stars,
and names them in their kind.
- 5 Great is the Lord, great is his power,
his wisdom infinite.
- 6 The Lord relieves the meek, and throws
to ground the wicked wight.
- 7 Sing unto God the Lord with praise,
unto the Lord rejoyce:
And to our God upon the harp
advance your singing voice.
- 8 He covers heaven with clouds, and for
the earth prepareth rain:
And on the mountains he doth make
the grafs to grow again.
- 9 He gives to beasts their food, and to
young ravens when they cry:
- 10 His pleasure not in strength of horse
nor in mans legs doth lie:
- 11 But in all those that fear the Lord
the Lord hath his delight,
And such as do attend upon
his mercies shining light.

The second part.

- 12 O praise the Lord, Jerusalem,
thy God, O Sion, praise:
- 13 For he the bars hath forged strong,
where with thy gates he stays.
- 14 Thy children he hath blest in thee,
and in thy borders he
Doth settle peace, and with the flour
of wheat he filleth thee.

- 15 And his commandment upon
the earth he sendeth out:
And eke his word with speedy course
doth swiftly run about.
- 16 He giveth snow like wooll, hoar-frost
like ashes he doth spread:
- 17 Like morsels casts his ice, thereof
the cold who can abide?
- 18 He sendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow again.
- 19 The doctrine of his holy word
to Jacob he doth show:
His statutes and his judgements he
gives Israel to know.
- 20 With every nation hath he not
so dealt, nor have they known
His secret judgements; ye therefore
praise ye the Lord alone.

Laudate Dominum. Psal. cxlviii. J. H.

He provoketh all creatures to praise the Lord in heaven, and in all places; specially for the power that he hath given to his people Israel.

- GIVE laud unto the Lord,
From heaven that is so high:
Praise him in deed and word,
Above the starry skie.
- 2 And also ye,
His angels all,
Armies royal,
Praise him with glee.

- 3 Praise him both moon and sun,
Which are so clear and bright:
The same of you be done,
Ye glistring stars of light:
- 4 And eke no less,
Ye heavens fair,
And clouds of the air,
His laud expreis.

- 5 For at his word they were
All formed as we see:
At his voice did appear
All things in their degree,
- 6 Which he set fast;
To them he made
A law and trade
For ay to last.

- 7 Extol and praise Gods Name
On earth ye dragons fell:
All deeps do ye the same,
For it becomes ye well.
- 8 Him magnifie,
Fire, hail, ice, snow,
And storms that blow
At his decree.

9 The hills and mountains all,
And trees that fruitful are,
The cedars great and tall
His worthy praise declare.

10 Beasts and catell,
Yea birds flying,

And worms creeping,
That on earth dwell,

11 All kings, both more and less
With all their pompous train,
Princes and all judges
That in the world remain.

Exalt his Name.

12 Young men and maids,
Old men and babes,
Do ye the same.

13 For his Name shall we prove
To be most excellent,
Whose praise is far above
The earth and firmament.

14 For sure he shall
Exalt with bliss
The horn of his,
And help them all.

His saints all shall forth tell
His praise and worthiness,
The children of Israel
Each one both more and less:
And also they
That with good will
His words fulfill,
And him obey.

Cantate Domino. Psal. cxlix. N.

An exhortation to the Church, to praise the Lord for his victory and conquest that he giveth his saints against all mans power.

Sing ye unto the Lord our God
a new rejoicing song:
And let the praise of him be heard
his holy saints among.

1 Let Israel rejoyce in him
that made him of nothing:

And let the seed of Sion eke
be joyfull in their king,

2 Let them sound praise with voice of lute
unto his holy Name:

And with the timbrel and the harp
sing praises of the same.

4 For why? the Lord his pleasure all
hath in his people set:

And by deliverance he will raise
the meek to glory great.

5 With glory and with honour now
let all his saints rejoyce:
And now aloud upon their beds
advance their singing voice.

6 And in their mouths let be the acts
of God the mighty Lord:
And in their hands eke let them bear
a double edged sword:

7 To plague the heathen, and correct
the people with their hands:

8 To bind their stately kings in chains,
their lords in iron bands:

9 To execute on them the doom
that written is before.

This honour all his saints shall have,
praise ye the Lord therefore.

Laudate Dominum. Psal. cl. N.

An exhortation to praise the Lord without ceasing, by all manner of ways, for all his mighty and wonderful works.

Yield unto God the mighty Lord
praise in his sanctuary:

And praise him in the firmament,
that shews his power on high.

2 Advance his Name, and praise him in
his mighty acts always:

According to his excellency
of greatness give him praise.

3 His praises with the princely noise
of sounding trumpets blow:

Praise him upon the viol, and
upon the harp also.

4 Praise him with timbrel and with flute
organs and virginals:

5 With sounding cymbals praise ye him,
praise him with loud cymbals.

6 What ever hath the benefit
of breathing, praise the Lord:

To praise the Name of God the Lord
agree with one accord.

The end of the Psalms.

*A song to be sung before morning
prayer. T. B.*

PRaise ye the Lord, ye Gentiles all,
which hath brought you into his light :
O praise him all people mortal,
as it is most worthy and right.

For he is full determined
on us to pour out his mercy :
And the Lords truth be ye assur'd
abideth perpetually.

Glory be to God the Father,
and to Jesus Christ his true Son,
With th' holy Ghost in like manner,
now and at every season.

A song to be sung before evening prayer.

BEhold now give heed, such as be
the Lords servants faithful and true :
Come praise the Lord every degree,
with such songs as to him are due.

O ye that stand in the Lords house,
even in our own Gods mansion,
Praise ye the Lord so bounteous,
which worketh our salvation.

Lift up your hands in his holy place,
yea, and that in the time of night :
Praise ye the Lord which gives all grace,
for he is a Lord of great might.

Then shall the Lord out of Sign,
which made heaven & earth by his power,
Give to you and your nation
his blessing, mercy, and favour.

Glory be to God the Father, &c.

*The ten commandments of God.
Exod. 20. W. W.*

ATtend my people and give ear,
Of ferly things I will thee tell:
See that my words in mind thou bear,
And to my precepts listen well.

1 I am thy sovereign Lord and God,
Which have thee brought from careful thrall
And eke reclaim'd from Pharaohs rod :
Make thee no gods on them to call :

2 Nor fashioned form of any thing
In heaven or earth to worship it :
For I thy God by revenging
With grievous plagues this sin will smite.

3 Take not in vain Gods holy Name,
Abuse it not after thy will :
For so thou might'st soon purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seventh day ceast,
And brought all things to perfect end :

So thou and thine that day take rest
That to Gods hefts ye may attend.

5 Unto thy parents honour give,
As Gods commandments do intend :
That thou long days and good mayst live
In earth where God a place doth lend.

6 Beware of murder and cruel hate.

7 All filthy fornication fear.

8 See thou steal not in any rate.

9 False witness against no man bear.

10 Thy neighbours house with not to have,
His wife, or ought that he calls mine :
His field, his ox, his ass, his slave,
Or any thing which is not thine.

A Prayer.

The Spirit of grace grant us, O Lord,
To keep these laws our hearts restore :
And cause us all with one accord
To magnifie thy Name therefore.

For of our selves no strength we have
To keep these laws after thy will :
Thy might therefore, O Christ, we crave,
That we in thee may them fulfil.

Lord, for thy Names sake grant us this,
Thou art our strength, O Saviour Christ :
Of thee to speed how should we miss,
In whom our treasure doth consist ?

To thee for evermore be praise,
With the Father in each respect,
And with the holy Spirit always,
The Comforter of thine elect.

The Lords Prayer. D. Cox.

Our Father which in heaven art,
And mak'st us all one brotherhood,
To call upon thee with one heart,
Our heavenly Father and our God :
Grant we pray not with lips alone,
But with our hearts deep sigh and grone.

Thy blessed Name be sanctif'd,
Thy holy word might us inflame,
In holy life for to abide
To magnifie thy holy Name.
From all errors defend and keep
The little flock of thy poor sheep.

Thy kingdom come even at this hour,
And henceforth everlastingly :
Thine holy Ghost into us pour,
With all his gifts most plentifully.
From Satans rage and filthy band
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heaven in earth also :
In trouble grant us patience,
Thee to obey in wealth and wo.
Let not flesh, blood, or any ill,
Prevail against thy holy will.

Give

The Creed.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war, and from bloudshed,
Also from sickness, dearth, and pine:
That we may live in quietness,
Without all greedy carefulness.

Forgive us our offences all,
Relieve our careful conscience;
As we forgive both great and small
Which unto us have done offence.
Prepare us, Lord, for to serve thee
In perfect love and unitie.

O Lord, into temptation
Lead us not; when the fiend doth rage,
To withstand his invasion
Give power and strength to every age.
Arm and make strong thy feeble host
With faith, and with the holy Ghost.

O Lord, from evil deliver us,
The days and times are dangerous:
From everlasting death save us,
And in our last need comfort us:
A blessed end to us bequeath,
Into thy hands our souls receive.

For thou, O Lord, art King of kings,
And thou hast power over all:
Thy glory shineth in all things,
In the wide world universal.
Amen, let it be done, O Lord,
That we have pray'd with one accord.

The twelve Articles of the Christian Faith.

All my belief and confidence
is in the Lord of might;
The Father which all things hath made,
the day and eke the night:
The heavens and the firmament,
and also many a star:
The earth and all that is therein,
which pass mans reason far.

And in like manner I believe
in Christ our Lord his Son,
Coequal with the Deitie,
and man in flesh and bone:
Conceived by the holy Ghost,
his word doth me assure:
And of his mother Mary born,
yet she a virgin pure.

Because mankind to Satan was
for sin in bond and thrall:
He came and offered up himself
to death, to save us all.
And suffering most grievous pain,
then Pilate being judge,
Was crucified on the cross,
and thereat did not grudge.

And so he died in the flesh,
but quickned in the spirit:

A prayer to the holy Ghost.

His body then was buried,
as is our use and rite.
His soul did after this descend
into the lower parts:
A dread unto the wicked sprites,
but joy to faithful hearts.

And in the third day of his death
he rose to life again,
To th' end he might be glorifi'd,
out of all grief and pain.
Ascending to the heavens high,
to sit in glory still
On Gods right hand his Father dear,
according to his will;

Until the day of judgement come,
when he shall come again
With angels power (yet of that day
we all be uncertain)
To judge all people righteously,
whom he hath dearly bought:
The living and the dead also,
which he hath made of nought.

And in the holy Spirit of God,
my faith to satisfie,
The third person in Trinitie
believe I stedfastly:
The holy and catholick Church
that Gods word doth maintain,
And holy Scripture doth allow,
which Satan doth disdain.

And also I do trust to have
by Jesus Christ his death
Release and pardon of my sins,
and that onely by faith:
What time all flesh shall rise again
before the Lord of might;
And see him with their bodily eyes,
which now do give them light.

And then shall Christ our Saviour
the sheep and goats divide,
And give life everlastingly
to those whom he hath tri'd:
Within his realm celestial
in glory for to rest,
With all his holy company
of saints and angels blest;

Which serve the Lord omnipotent
obediently each hour:
To whom be all dominion
and praise for evermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Come holy Spirit the God of might,
Comforter of us all:
Teach us to know thy word aright,
that we do never fall.

Da pacem.

O holy Ghost, visit our coast,
defend us with thy shield:
Against all sin and wickedness,
Lord, help us win the field.

Lord, keep our king and his counsel,
and give them will and might
To persevere in thy Gospel,
which can put sin to flight.
O Lord, that giv'st thy holy word,
send preachers plenteously:
That in the same we may accord,
and therein live and die.

O holy Spirit, direct aright
the preachers of thy word,
That thou by them may'st cut down sin
as it were with a sword.
Depart not from thy pastours pure,
but aid them at their need:
Which break to us the bread of life,
whereon our souls do feed.

O blessed Spirit of truth keep us
in peace and unity,
Keep us from sects and errors all,
and from all papistry.
Convert all those that are our foes,
and bring them to thy light:
That they and we may well agree,
and praise thee day and night.

O Lord, increase our faith in us,
and love so to abound;
That man and wife be void of strife,
and neighbours about us round.
In our time give thy peace, O Lord,
to nations far and nigh:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinitie
that is of mighties most:
The living Father, and the Son,
and eke the holy Ghost.
As it hath been in all the time
that hath been heretofore:
As it is now, and so shall be
henceforth for evermore.

Da pacem, Domine.

Give peace in these our days, O Lord,
Great dangers are now at hand:
Thine enemies with one accord
Christ's Name in every land
Seek to deface,
Root out and race
Thy true right worship indeed.
Be thou the stay,
Lord, we thee pray
Thou help'st alone in all need.

The Lamentation.

Give us that peace that we do lack
Through misbelief and ill life:
Thy word to offer thou dost not slack,
Which we unkindly gain-strive.
With fire and sword
This healthful word
Some persecute and oppress:
Some with the mouth
Confess the truth
Without sincere godliness.

Give peace, and us thy Spirit down send,
With grief and repentance true
Do pierce our hearts, our lives to amend
And by faith in Christ renew:
That fear and dread,
War and bloodshed,
Through thy sweet mercy and grace,
May from us slide:
Thy truth may bide,
And shine in every place.

The Lamentation.

O Lord, in thee is all my trust,
give ear unto my woful cry:
Refuse me not that am unjust,
but bowing down thy heavenly eye,
Behold how I do still lament
my sins wherein I do offend:
O Lord, for them shall I be silent,
sith thee to please I do intend?

No, no; not so thy will is bent
to deal with sinners in thine ire:
But when in heart they shall repent,
thou grant'st with speed their just desire.
To thee therefore still shall I cry,
to wash away my sinful crime:
Thy blood, O Lord, is not yet dry
but that it may help me in time.

Haste thee, O Lord, haste thee, I say,
to pour on me thy gifts of grace,
That when this life shall flit away
in heaven with thee I may have place:
Where thou dost reign eternally
with God which once did down thee send,
Where angels sing continually:
to thee be praise world without end.

A Thanksgiving after the receiving of the Lords Supper.

The Lord be thanked for his gifts
and mercies evermore
That he doth shew unto his saints:
to him be laud therefore,
Our tongues cannot so praise the Lord
as he doth right deserve:
Our hearts cannot of him so think
as he doth us preserve.

His

A Thanksgiving.

His benefits they be so great
to us that be but sin,
That at our hands for recompence
there is no hope to win.
O sinful flesh, that thou shouldst have
such mercies of the Lord!
Thou dost deserve most worthily
of him to be abhorr'd.

Nought else but sin and wretchedness
doth rest within our hearts:
And stubbornly against the Lord
we daily play our parts,
The sun above in firmament
that is to us a light,
Doth shew it self more clear and pure
then we be in his sight.

The heavens above and all therein
more holy are then we:
They serve the Lord in their estate,
each one in his degree,
They do not strive for mastership,
nor slack their office see:
But serve the Lord and do his will,
hate is to them no let.

Also the earth and all therein
of God it is in aw,
It doth observe the formers will,
by skilful natures law.
The sea and all that is therein
doth bend when God doth beck:
The spirits beneath do tremble all,
and fear his wrathful check.

But we (alas!) for whom all these
were made them for to rule,
Do not so know or love the Lord
as doth the ox or mule.
A law he gave for us to know,
what was his holy will:
He would us good, but we would not
avoid the thing is ill.

Not one of us that seeketh out
the Lord of life to please:
Nor doth the thing that might us lead
to Christ and quiet ease.
Thus are we all his enemies,
we can it not deny:
And he again of his good will
would not that we should die.

Therefore when remedy was none
to bring us unto life,
The Son of God our flesh he took
to end our mortal strife.
And all the law of God the Lord
he did it full obey:
And for our sins upon the cross
his blood our debts did pay.

And that we should not yet forget
what good he to us wrought,

A sign he left our eyes to tell
that he our bodies bought:
In bread and wine here visible
unto thine eyes and taste,
His mercies great thou mayst record
if that his Spirit thou hast.

As once the corn did live and grow,
and was cut down with sickle;
And threshed out with many stripes,
out from his husk to drive;
And as the mill with violence
did tear it out so small,
And made it like to earthly dust,
nor sparing it at all;

And as the oven with fire hot
did close it up with heat,
And all this done that I have said,
that it should be our meat:
So was the Lord in his ripe age
cut down by cruel death:
His soul he gave in torments great,
and yielded up his breath.

Because that he to us might be
an everlasting bread,
With much reproach and troubles great
on earth his life he led.
And as the grapes in pleasant time
are pressed very sore,
And plucked down when they be ripe,
and let to grow no more;

Because the juyce that in them is
as comfortable drink
We might receive, and joyfull be
when sorrows make us shrink:
So Christ his blood out pressed was
with nails and eke with spear:
The juyce thereof doth save all those
that rightly do him fear.

And as the corns by unitie
into one loaf are knit:
So is the Lord and his whole Church,
though he in heaven sit,
As many grapes make but one wine,
so should we be but one
In faith and love in Christ above,
and unto Christ alone:

Leading a life without all strife,
in quiet rest and peace:
From envy and from malice both
our hearts and tongues to cease.
Which if we do, then shall we shew
that we his chosen be:
By faith in him to lead a life
as always willed he.

And that we may so do indeed,
God send us all his grace:
Then after death we shall be sure
with him to have a place.

Prayers.

PReserve us, Lord, by thy dear word:
From Turk and Pope defend us Lord:
Which both would thrust out of his throne
Our Lord Jesus Christ thy dear Son.

Lord Jesus Christ, shew forth thy might,
That thou art Lord of lords by right:
Thy poor afflicted flock defend,
That we may praise thee without end.

God holy Ghost our Comforter,
Be our patron, help, and succour:
Give us one mind and perfect peace,
All gifts of grace in us increase.

Thou living God in persons three,
Thy Name be prais'd in unitive:
In all our need to us defend,
That we may praise thee without end.

F I N I S.

P R A Y E R S.

A form of prayer to be used in private houses every morning and evening.

Morning prayer.

Almighty God and most merciful Father, we do not present our selves here before thy Majesty, trusting in our own merits or worthiness, but in thy manifold mercies, which hast promised to hear our prayers, and grant our requests which we shall make to thee in the name of thy beloved Son Jesus Christ our Lord, who also hath commanded us to assemble our selves together in his name, with full assurance that he will not only be amongst us, but also be our Mediator and Advocate towards thy Majesty, that we may obtain all things which shall seem expedient to thy blessed will, for our necessities. Therefore we beseech thee, most merciful Father, to turn thy loving countenance towards us, and impute not unto us our manifold sins and offences, whereby we justly deserve thy wrath and sharp punishment, but rather receive us to thy mercy, for Jesus Christs sake, accepting his death and passion as a just recompence for all our offences, in whom thou art well pleased, and through whom thou canst not be offended with us. And seeing that of thy great mercies we have quietly passed this night: grant (O heavenly Father,) that we may bestow this day wholly in thy service, so that all our thoughts, words, and deeds may redound to the glory of thy great name, and good example to all men, who seeing our good works may glorifie thee our heavenly Father.

And forasmuch as of thy mere favour and love thou hast not only created us to thine own similitude and likeness, but also hast chosen us to be heirs with thy dear Son Jesus Christ, of that immortal kingdom which thou preparedst for us from the beginning of the world; we beseech thee to increase our faith and knowledge, and to lighten our hearts with thy holy Spirit, that we may in the mean

time live in godly conversation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like, shall not inherit the kingdom of God.

And because thou hast commanded us to pray one for another, we do not only make request, O Lord, for our selves, and for them that thou hast already called to the true understanding of thy heavenly will, but for all people and nations of the world; who as they know by thy wonderful works that thou art God over all, so they may be instructed by thy holy Spirit to believe in thee their only Saviour and Redeemer. But forasmuch as they cannot believe except they hear, nor cannot hear but by preaching, and none can preach except they be sent; therefore, O Lord, raise up faithful distributors of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine only seek thy glory. Contrarily, confound Satan and Antichrist, with all hirelings, whom thou hast already cast off into a reprobate sense, that they may not by sects, schisms, heresies and errors, disquiet thy little flock. And because, O Lord, we be fallen into the latter days and dangerous times, wherein ignorance hath gotten the upper hand, and Satan by his ministers seeketh by all means to quench the light of thy gospel; we beseech thee to maintain thy cause against those ravening wolves, and strengthen all thy servants whom they keep in prison and bondage. Let not thy long-suffering be an occasion either to increase their tyranny, or to discourage thy children: neither yet let our sins and wickedness be an hindrance to thy mercies, but with speed, O Lord, consider these great miseries. For thy people Israel many times by their sins provoked thine anger, and thou punishedst them by

H
thy

thy just judgement: yet though thy sins were never so grievous, if they once returned from their iniquity, thou receivedst them to mercy. We therefore, most wretched sinners, bewail our manifold sins, and earnestly repent us of our former wickedness, and ungodly behaviour towards thee: and whereas we cannot of ourselves purchase thy pardon, yet we humbly beseech thee for Jesus Christ's sake, to shew thy mercies upon us, and receive us again to thy favour. Grant us, dear Father, these our requests, and all other things necessary for us and thy whole Church, according to thy promise in Jesus Christ our Lord: In whose name we beseech thee as he hath taught us, saying, *Our Father which art, &c.*

Evening prayer.

O Lord God, Father everlasting, and full of pity, we acknowledge and confess that we be not worthy to lift up our eyes to heaven, much less to present our selves before thy Majesty: with confidence that thou wilt hear our prayers, and grant our requests, if we consider our own deservings: for our consciences do accuse us, and our sins do witness against us, and we know that thou art an upright Judge, which dost not justify the sinners and wicked men, but punishest the faults of all such as transgress thy commandments: yet, most merciful Father, since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to help us, when we feel our selves as it were swallowed up of death and desperation; we utterly renounce all worldly confidence, and flee to thy sovereign bounty as our onely stay and refuge: beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us; neither our negligence and unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of thy gospel revealed unto us: but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thy holy Spirit that we may rightly weigh them, and earnestly repent us for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken cannot praise thee; nor call upon thy name, but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever let forth thy praise and glory. And albeit we be but worms and dust, yet thou art our Creatour, and we be the work of thy hands; yea, thou art our Father, and we thy chil-

aren; thou art our Shepherd, & we thy flock; thou art our Redeemer, and we thy people whom thou hast bought; thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know, that at what time so ever a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away all his wickedness out of thy remembrance, as thou hast promised by thy holy prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travel in; grant, O dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life: and in the mean season that we not overcome by any fantasies, dreams, or other temptations: may fully set our minds upon thee, love thee, fear thee, and rest in thee: furthermore, that our sleep be not excessive or overmuch, after the insatiable desires of the flesh, but onely sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of thy most holy name, and the profit of our brethren. So be it.

A godly prayer to be said at all times.

Honour and praise be given to thee, O Lord God almighty, most dear Father of heaven, for all thy mercies and loving kindness shewed unto us, in that it hath pleased thy gracious goodness, freely and of thine own accord, to elect and choose us to salvation, before the beginning of the world; and even like continual thanks be given to thee for creating us after thine own image, for redeeming us with the precious blood of thy dear Son when we were utterly lost, for sanctifying us with thy holy Spirit in the revelation and knowledge of thy holy word, for helping and succouring us in all our needs and necessities, for saving us from all dangers of body and soul, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long, and giving us so large a time of repentance. These benefits, O most merciful Father, like as we acknowledge to have received them of thy onely goodness; even so we beseech thee for thy dear Son Jesus Christ's sake, grant us always thy holy Spirit, that we may continually grow in thankfulness towards thee, to be led in all truth, and comforted in all our adversities. O Lord, strengthen our faith, kindle it more in ferventness and love towards thee, and our neighbours for thy sake. Suffer us not, most dear Father, to receive

Prayers.

ceive thy word any more, in vain: but grant us always the assistance of thy grace and holy Spirit, that in heart, word and deed, we may sanctifie and do worship to thy name, help to amplify and increase thy kingdom, and whatsoever thou sendest, we may be heartily well content with thy good pleasure and will. Let us not lack the thing, O Father, without the which we cannot serve thee; but bless thou so all the works of our hands, that we may have sufficient, and not be chargeable, but rather helpful to others. Be merciful, O Lord, to our offences; and seeing our debt is great which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our Father, our captain and defender in all temptations, hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of thy holy name, through Jesus Christ our Lord and only Saviour. So be it.

Let thy mighty hand and out-stretched arm, O Lord, be still our defence; thy mercy and loving kindness in Jesus Christ thy dear Son, our salvation; thy true and holy word, our instruction; thy grace and holy Spirit, our comfort and consolation, unto the end and in the end. So be it.

O Lord, increase our faith.

A confession for all estates and times.

O Eternal God and most merciful Father, we confess and acknowledge here before thy Divine Majesty that we are miserable sinners, conceived and born in sin and iniquity, so that in us there is no goodness. For the flesh evermore rebelleth against the Spirit, whereby we continually transgress thy holy precepts and commandments, and so purchase to our selves through thy just judgement, death and damnation. Notwithstanding, O heavenly Father, forasmuch as we are displeased with our selves for the sins that we have committed against thee, and do unfeignedly repent us of the same, we most humbly beseech thee for Jesus Christ sake to shew thy mercy upon us, to forgive us all our sins, and increase thy holy Spirit in us, that we acknowledging from the bottom of our hearts our own unrighteousness, may from henceforth not onely mortifie our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, both for the worthiness thereof, but for the merits of thy dearly beloved Son Jesus Christ our only Saviour, whom thou hast already given an oblation and offering for our sins, and for whose sake we are certainly persuaded that thou wilt deny us nothing. And we shall ask in his name, according to thy will, for thy Spirit doth assure our

consciences that thou art our merciful Father, and so loveth us thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore, O Father, with thy Son, and the holy Ghost, be all honour and glory world without end. Amen.

A prayer to be said before a man begin his work.

O Lord God most merciful Father and Saviour, seeing it hath pleased thee to command us to travel, that we may relieve our need, we beseech thee of thy grace so to bless our labours, that thy blessing may extend unto us, without the which we are not able to continue: and that this great favour may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the fatherly care that thou hast over us. Moreover, O Lord, we beseech thee, that thou wouldst strengthen us with thy holy Spirit, that we may faithfully travel in our estate and vocation, without fraud or deceit; and that we may endeavour our selves to follow thy holy ordinance, rather then to seek to satisfy our greedy affections, or desire to gain. And if it please thee, O Lord, to prosper our labour, give us a mind also to help them that have need, according to that ability that thou of thy mercy shalt give us. And knowing that all good things come of thee, grant that we may humble our selves to our neighbours, and not by any means lift up our selves above them which have not received so liberal a portion as thou of thy mercy hast given unto us. And if it please thee to try and exercise us by greater poverty and need then our flesh would desire, that thou wouldst yet, O Lord, grant us grace to know that thou wilt nourish us continually through thy bountiful liberality, that we be not so tempted that we fall into distrust: but that we may patiently wait till thou fill us, not onely with corporal graces and benefits, but chiefly with thy heavenly and spiritual treasures, to the intent that we may always have more ample occasion to give thee thanks, and so wholly to rest upon thy mercies. Hear us, O Lord of mercy, through Jesus Christ thy Son our Lord and Saviour. Amen.

A prayer for the whole estate of Christs Church.

A Almighty God and most merciful Father, we humbly submit our selves & fall down before thy Divine Majesty, beseeching thee from the bottom of our hearts, that the seed of thy word now sown amongst us, may take such deep root, that neither the burning heat of persecution cause it to wither, neither the thorny cares of this life choke it; but that as seed sown in good ground, it may bring forth thirty, sixty, and an hundred-fold, as thy heavenly

heavenly wisdom hath appointed. And because we have need continually to crave many things at thy hands, we humbly beseech thee, O heavenly Father, to grant us thy holy Spirit to direct our petitions, that they may proceed from such a fervent mind, as may be agreeable to thy most blessed will. And seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations we poor wretches are on every side inclosed and compassed; let thy strength, O Lord, sustain our weakness, that we being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring lion seeking to devour us. Increase our faith, O merciful Father, that we do not swerve at any time from thy heavenly word; but augment in us hope and love, with a careful keeping of all thy commandments, that no hardness of heart, no hypocrisy, no concupiscence of the eyes, nor inticements of the world, do draw us away from thy obedience. And seeing we live now in these most perilous times, let thy fatherly providence defend us against the violence of our enemies, which do seek by all means to oppress thy truth.

Furthermore, forasmuch as by thy holy apostle we be taught to make our prayers and supplications for all men: we pray not onely for our selves here present, but beseech thee also, to reduce all such as be yet ignorant, from the miserable captivity of blindness and error, to the pure understanding and knowledge of thy heavenly truth, that we all with one consent, and unity of mind, may worship thee our onely God and Saviour: and that all pastors, shepherds and ministers, to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people, may both in their life and doctrine be found faithful, setting onely before their eyes thy glory; and that by them all poor sheep which wander and go astray, may be gathered and brought home to thy fold. Moreover, because the hearts of all rulers are in thy hands, we beseech thee to direct and govern the hearts of all kings, princes, and magistrates, to whom thou hast committed the sword. Especially, O Lord, according to our bounden duty, we beseech thee to maintain and increase the honourable estate of the Kings majesty, and all his most noble counsellors and magistrates, with all the spiritual pastors and ministers, and all the whole body of this common-weal. Let thy fatherly favour so preserve them, and thy holy Spirit so govern their hearts, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed,

and sin punished, according to the precise rule of thy holy word. And for that we be all members of the mystical body of Jesus Christ, we make our requests unto thee, O heavenly Father, for all such as are afflicted with any kind of cross or tribulation, as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of thy rods, whether it be calamity of body, or vexation of mind; that it would please thee to give them patience and constancy, till thou send them full deliverance out of all their troubles. Root out from hence, O Lord, all ravening wolves, which to fill their bellies seek to destroy thy flock. And shew thy great mercies upon those our brethren in other countreys, which are persecuted, cast into prison, and daily condemned for the testimony of thy truth: and although they be utterly destitute of all mans aid, yet let thy sweet comfort never depart from them; but so inflame their hearts with thy holy Spirit, that they may boldly and cheerfully abide such trial, as thy good wisdom shall appoint; so that at length, as well by their death as by their life, the kingdom of thy dear Son Jesus Christ may increase and shine through all the world. In whose name we make our humble petitions unto thee as he hath taught us.

Our Father which art, &c.

The confession of the Christian faith.

I Believe and confess my Lord God eternal, infinite, unmeasurable, incomprehensible, and invisible, one in substance, and three in person, Father, Son, and holy Ghost: who by his almighty power and wisdom, hath not onely of nothing created heaven and earth, and all things therein contained, and man after his own image; that he might in him be glorified; but also by his fatherly providence governeth, maintaineth, and preserveth the same according to the purpose of his will.

I believe also and confess Jesus Christ the onely Saviour and Messias: who being equal with God, made himself of no reputation, but took on him the shape of a servant, and became man in all things like unto us except sin, to assure us of mercy and forgiveness. For when through our father Adams transgression, we were become children of perdition, there was no means to bring us from the yoke of sin and damnation, but onely Jesus Christ our Lord; who giving us that by grace, which was his by nature, made us through faith the children of God: Who when the fulness of time was come, was conceived by the power of the holy Ghost, born of the virgin Mary according to the flesh, and preached in earth the gospel of salvation; till at length by ty-

ranny

ranny of the priests, he was guiltless condemned under Pontius Pilate then President of Jewry, and most slanderously hanged on the cross between two thieves, as a notorious trespasser; where taking upon him the punishment of our sins, he delivered us from the curse of the law. And forasmuch as he being onely God could not feel death, neither being onely man could overcome death; he joynd both together, and suffered his humanity to be punished with most cruel death, feeling in himself the anger and severe judgement of God, even as he had been in extreme torments of hell, and therefore cried with a loud voice, *My God, my God, why hast thou forsaken me?* Thus of his mercy without compulsion, he offered up himself as the onely sacrifice to purge the sins of all the world: So that all other sacrifices for sin are blasphemous, and derogate from the sufficiency hereof. Which death albeit it did sufficiently reconcile us to God, yet the Scriptures commonly do attribute our regeneration to his resurrection. For as by rising again from the grave the third day, he conquered death; even so the victory of our faith standeth in his resurrection: and therefore without the one we cannot feel the benefits of the other. For as by his death sin was taken away, so our righteousness was restored by his resurrection. And because he would accomplish all things, and take possession for us in his kingdom, he ascended into heaven to enlarge the same kingdom by the abundant power of his Spirit, by whom we are most assured of his continual intercession towards God the Father for us. And although he be in heaven as touching his corporal presence, where the Father hath now set him at his right hand, committing unto him the administration of all things, as well in heaven above, as in the earth beneath, yet is he present with us his members, even to the end of the world, in preserving and governing us with his effectual power and grace: Who, when all things are fulfilled which God hath spoken by the mouth of all his prophets since the world began, will come in the same visible form in the which he ascended, with an unspeakable majesty, power, and company, to separate the lambs from the goats, the elect from the reprobate: so that none whether he be alive then, or dead before, shall escape his judgement.

Moreover, I believe and confess the holy Ghost, God equal with the Father and the Son; who regenerateth and sanctifieth us, ruleth and guideth us unto all truth, perswading most assuredly in our consciences, that we be the children of God, brethren to Jesus Christ, and fellow-heirs with him of life everlasting.

Yet notwithstanding it is not sufficient to believe that God is omnipotent and merciful, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except we do apply the same benefits to us which are Gods elect. I believe therefore and confess one holy Church; which (as members of Jesus Christ the onely Head thereof) consent in faith, hope and charity, using the gifts of God; whether they be temporal or spiritual, to the profit and furtherance of the same. Which Church is not seen to manseye, but onely known to God: who of the lost sons of Adam, hath ordained some as vessels of wrath to damnation, and hath chosen others as vessels of his mercy to be saved; the which in due time he calleth to integrity of life, and godly conversation, to make them a glorious Church in himself. But that Church which is visible and seen to the eye, hath three tokens and marks whereby it may be known. First, the word of God contained in the old and new Testament: Which as it is above the authority of the same Church, and onely sufficient to instruct us in all things concerning salvation; so is it left for all degrees of men, to read and understand. For without this word, neither Church, Council, nor Decree can establish any point touching salvation. The second is the holy Sacraments, to wit, of Baptism, and the Lords Supper. Which Sacraments Christ hath left unto us as holy signs and seals of his promises. For as by Baptism once received, is signified, that we (as well infants, as others of age and discretion) being strangers from God by original sin, are received into his family and congregation, with full assurance that although this root of sin lie hid in us, yet to the elect it shall not be imputed: so the Supper declareth, that God as a most provident Father, doth not onely feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, which the Scripture calleth eating of his flesh, and drinking of his blood. Neither must we in the administration of these Sacraments follow mans fantasie; but as Christ himself hath ordained, so must they be ministered, and by such as by ordinary vocation are thereunto called. Therefore whosoever reserveth and worshippeth these Sacraments, or contrariwise contemneth them in time and place, procureth to himself damnation. The third mark of this Church is Ecclesiastical Discipline; which standeth in admonition, and correction of faults. The final end whereof is excommunication by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiastical Discipline, I acknowledge to belong to this

Prayers.

Church a politicke magistrate, who ministrcth
to every man justice, defending the good,
and punishing the evil; to whom we must
render honour and obedience in all things,
which are not contrary to the word of God.
And as Moses, Ezechias, Josias, and other
good rulers purged the Church of God from
superstition and idolatry: so the defence of
Christs Church appertaineth to Christian ma-
gistrates, against all idolaters and hereticks, as
Papists, Anabaptists, with such like limbs of
Antichrist, to root out all doctrine of devils
and men; as the mass, purgatory, *limbus pe-
trum*, prayers for saines, and for the dead, free-
will, distinction of meats, apparel and days,
vows of single life, presence at idol-service,
mans merits, with such like, which draw us
from the society of Christs Church wherein
standeth onely remission of sins, purchased by
Christs blood to all them that believe, whe-

ther they be Jews of Gentiles, and lead us to
a vain confidence in creatures, and trust in
our own imaginations. The punishment
whereof although God oftentimes deferreth
in this life, yet after the general resurrection,
when our souls and bodies shall rise again to
immortality, they shall be damned to un-
quenchable fire: and then we which have
forsaken all mens wisdom to cleave unto
Christ, shall hear the joyful voice, *Come ye
blessed of my Father, inherit the kingdom prepared
for you from the beginning of the world*; and so
shall go triumphing with him in body and
soul to remain everlastingly in glory, where
we shall see God face to face, and shall no
more need to instruct one another; we shall
all know him from the highest to the lowest.
To whom with the Son and the holy Ghost,
be all praise, honour, and glory, now and ever.
So be it.

F I N I S.

**A Table for the whole number of the Psalms, and also in what
leaf you may find every of them.**

Psalm.	A	Folio.	Psalm.	L	Folio.
30	A ll laud and praise	23	6	L ord, in thy	10
49	All people	36	16	Lord, keep	14
78	Attend my people	57	16	Lord, be my Judge	21
82	Amid the preais	61	35	Lord, plead my	27
100	All people that	72	42	Like as the hart	33
	B		68	Let God arise	48
81	B light and glad	60	72	Lord, give thy	52
119	Blessed are they	87	86	Lord, bow thine	63
128	Blessed art thou	96	88	Lord God of	64
134	Behold and have	98	130	Lord, to thee	96
142	Before the Lord	102	140	Lord, save me	101
144	Blest be the Lord	113	143	Lord, hear my	103
	D			M	
38	D o not, O God,	61	23	M y shephard is	20
	E		45	M y heart doth	34
127	E xcept the Lord	96	62	My soul to God	45
	G		71	My Lord my God	51
29	G ive to the Lord	23	103	My soul, give laud	74
37	Grudge not to see	28	104	My soul, praise the	75
48	Great is the Lord	36	146	My soul, praise thou	84
54	God save me for	41		N	
105	Give praises unto	76	115	N or unto us	84
107	Give thanks unto	80	124	Now Israel	94
148	Give laud unto	105		O	
	H		3	O Lord, how are	9
12	H elp, Lord, for	13	4	O God that art	9
13	How long wilt	13	7	O Lord my God,	10
51	Have mercy on me	40	8	O God our Lord,	11
56	Have mercy, Lord	42	15	O Lord, within thy,	14
67	Have mercy on us	48	17	O Lord, give ear	15
73	How ever it be	53	18	O God my strength	15
84	How pleasant is	62	21	O Lord, how joyful	18
91	He that within	68	22	O God my God,	19
	I		31	O Lord, I put my	24
5	I ncline thine ears	9	44	Our ears have heard	33
11	I trust in God	13	51	O Lord, consider	39
20	In trouble and	18	55	O God, give ear	41
25	I lift my heart	21	60	O Lord, thou didst	45
34	I will give laud	26	63	O God my God	48
39	I said, I will	34	64	O Lord, unto my	46
40	I waited long	34	70	O God, to me	51
43	Judge and revenge	33	79	O God, the Gentiles	59
77	I with my voice	56	94	O Lord, thou dost	68
92	It is a thing	68	95	O come let us	70
100	In God the Lord	74	98	O sing ye now	74
101	Imercy will and	74	102	O hear my prayer	73
109	In speechless	84	108	O God, my heart	81
116	I love the Lord	87	117	O all ye nations	86
120	In trouble and in	91	118	O give ye thanks	86
121	I lift mine eyes	94	123	O Lord that	94
122	I did in heart	94	129	Oft they (now	96
			31	O Lord, I am not	97

A Table.

Pſalm	Folio	Pſalm	Folio
133 O how happy a thing	97	65 Thy praife alone	47
135 O praife the Lord,	98	76 To all that now in	55
136 O land the Lord	99	80 Thou Heed that	60
139 O Lord, thou haſt	101	85 Thou haſt been	63
141 O Lord, upon thee	102	87 That city ſhall	64
P		89 To ſing the mercies	65
38 Put me not	30	90 Thou, Lord, haſt been	67
106 Praiſe ye the Lord	78	93 The Lord as King doth	69
136 Praiſe ye the Lord,	99	97 The Lord doth reign,	71
147 Praiſe ye the Lord,	105	99 The Lord doth reign,	72
R		110 The Lord did ſay	83
61 R egard, O Lord,	45	112 The man is bleſt	84
138 Remember Davids	97	125 Theſe that do put	95
S		138 Thee will I praife	100
59 S end aid and ſave me	45	145 Thee will I laud,	104
69 S ave me, O God	50	U	
96 Sing ye with praife	70	75 U nto thee, God,	55
125 Such as in God	95	W	
149 Sing ye unto	106	2 W hy did the Gentiles	8
T		9 W ith heart and	11
1 T he man is bleſt that hath	8	10 What is the cauſe	12
14 There is no God	14	52 Why doſt thou tyrant	40
19 The heavens and	17	74 Why art thou, Lord,	54
23 The Lord is only	20	111 W ith heart I do	83
24 The earth is all	20	114 W hen Iſrael by	84
27 The Lord is both	22	126 W hen that the Lord	95
28 Thou art, O Lord	23	137 W hen as We ſay	100
32 The man is bleſt	25	Y	
36 The wicked with	28	33 Y E righteous in	35
41 The man is bleſt that careful	31	47 Y e people all with	35
46 The Lord is our	35	58 Y e rulers that	43
50 The mighty God	37	66 Y e men on earth	47
50 The God of gods	38	113 Y e children which	84
53 The fooliſh man	41	150 Y ield unto God	106
57 Take pity for thy	43		

Theſe ye ſhall have in the begin-
ning of the Pſalms.

Veni Creator Spiritus
The humble ſuit of a ſinner.
Venite exultemus
Te Deum laudamus
The ſong of the three children.
Benediſtus
Magnificas anima mea
Nunc dimittis
Quicunque vult
The lamentation of a ſinner.
The Pater noſter.
The ten commandments.
The complaint of a ſinner.

Theſe ye ſhall have after the end
of the Pſalms.

Praiſe ye the Lord, ye Gentiles
Behold now give good heed
Attend my people
The Lords prayer.
The Creed.
A prayer to the holy Ghoſt.
De pace
O Lord, in thee is all my
A Thankſgiving.
Preſerve us Lord

F I N I S.

